

ZION'S HERALD

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EBEN TOURJEE.

Eben Tourjee, whose relations to the great musical event of the age, have at this moment brought him prominently before the public, has a history as instructive as it is interesting; furnishing another instance of the success attendant upon a conscientious adherence to a given line of action, where the claims of God upon the life are duly recognized.

He was born in Warwick, R. I., June 1, 1834, of French Huguenot stock, though his ancestors had for several generations resided in this country. His father, an active worker in the cause of Christ, was in humble circumstances, and his young days were marked by struggles, hardships, and perseverance under difficulties, which gave firmness and tone to his character, and qualified him for the labors of maturer life. At the age of eight years he was set to work in a cloth-printing establishment in East Greenwich; walking several miles to his daily labor, and receiving for fourteen hours' service per day the enormous sum of one dollar per week. Subsequently he became an operative in a woolen mill in the same town. Having by the closest economy saved a trifling sum, he burned to secure an education; and, building the fires in winter, and ringing the bell in summer, he was enabled to attend for some terms the Greenwich Seminary, resuming his labors at the factory from time to time, as his circumstances became pressing. In 1847, he was awakened under the preaching of Rev. J. B. Husted, and gave his heart to the Saviour; subsequently connecting himself with the M. E. Church at Phenix, and continuing up to this time one of its most devoted adherents.

At the age of thirteen, we find him an operative in the cotton mills of Gov. Elisha Harris, at Harrisville, R. I.—a gentleman notable in that section no less for his devotion to Methodism, and his services in its behalf, than for his business and political abilities. A rare observer of men, young Tourjee, a regular attendant upon the Sabbath-school, and other means of grace, speedily engaged his attention and esteem, and was honored by him with a kind consideration which was of essential service. His daughter, who played the organ at the village church, was about to be married, and looking about for some one to fill her place, he selected him, and one Wednesday evening sent him the key of the instrument, with the request that he should prepare himself to play upon it. Although exhibiting almost from his infancy a rare taste for music, and deeply affected by it, he had been wholly prevented the cultivation of his genius, and indeed had not the slightest acquaintance with any musical instrument. His emotions were deeply stirred by the receipt of the Governor's message. "I guarded that key," he says, "as a precious treasure. I seem never to have been so happy in my life." It will hardly be credited, but it is nevertheless true, that he prepared himself during the remaining days of the week to accompany the choir on the next Sabbath—trembling all over, as he confesses—and in the course of a few weeks was regularly installed as church organist. And now his long pent-up yearnings for a musical education became uncontrollable. He commenced taking lessons of an instructor in Providence, frequently walking one way—thirteen miles—to save his fare. To secure better means for pursuing his studies, he became clerk in a music store in Providence, and religiously devoting all his spare moments to his chosen art, he gained considerable proficiency. At the age of seventeen, he commenced business on his own account, as a music-dealer, in Fall River, Mass., teaching in the public schools, and publishing and editing a paper entitled, "The Key-Note," in the interests of musical art. The editorials of this little sheet display considerable ability, and derive peculiar interest from their almost prophetic utterances relative to the future of musical culture in this country. In 1855, "The Key-Note" was merged in "The Massachusetts Musical Journal," of which he had editorial charge. A wider field was now opened to him in Newport, and he removed thither, discharging the multifarious duties of teacher in the public schools, church organist, director of musical conventions throughout the country, etc., etc.

In 1859 he founded a Musical Institute at East Greenwich, becoming Director of Music at the very institution which a few years before had been the scene of his early struggles for an education. His superior abilities as an instructor attracted a number of pupils too large for the accommodations assigned him, and failing in an attempt to secure facilities adequate to the increasing applications, he removed to Providence, establishing there a music school, which afterward took the charter name of the Providence Conservatory of Music; the first institution of the kind in this country. Previous to this, however, while connected with the school at East Greenwich, he visited Europe, entering himself as pupil of the most eminent masters of the Old World, and making critical examinations of the methods and text-books employed at the Conservatories. The developed culture of the continental schools, and especially the grandeur of the choral singing in the German Lutheran churches, filled him with wonder and delight, and he returned to this country more than ever stimulated in his determinations to achieve something notable for the insulation of art, and thoroughly persuaded of the propriety and importance of congregational singing in our churches. His views upon the latter subject are embodied in a lecture delivered by him before the late M. E. Convention in Music Hall, which is published in another place in this number.

The Providence Conservatory was on the high road to success, when, in February, 1867, there appeared to be a favorable opportunity for extending his sphere of operations, and he created in this city the New England Conservatory of Music, to which his superior abilities have already given a wide reputation, and an unprecedented success, it having already, in the third year of its existence, attained a position as *the largest music school in the world*, numbering on its rolls since its establishment, more than four thousand pupils, and having for its faculty a corps of nearly forty of the most accomplished instructors and most celebrated musicians of this country. Of this institution he is the Director.

Early in the present year, he was applied to by Mr. P. S. Gilmore, to organize the great Chorus for the Peace Jubilee—a project so colossal as to excite the ridicule of its opponents, and which, in its undeveloped state, could hardly command the entire confidence of its friends and well-wishers. Before returning a decided answer, he sought Divine guidance, and, satisfied that he was in the way of duty, he entered upon the work with characteristic enthusiasm, infusing life and confidence into what before seemed visionary and impracticable. Many were the prophecies of failure, but he held on. The results of his admirable management were soon apparent. Response crowded upon response to his well-timed circulars, and the entire

largely to his fostering care. Relinquishing the handsome sum which he can command as Director of one of our city choirs, his Sabbaths are religiously devoted to missionary labor here. He is Superintendent of its Sabbath-school, and foremost in all enterprises for promoting the practical good of those who are brought under its influences. From 150 to 200 children are gathered here on the Sabbath day, and to hear them sing the praises of God, inspired and led by his magnetic voice, is an occasion of no ordinary interest.

He was married in 1855, to Miss Abbie I. Tuell, of Warren, R. I., a lady of unusual beauty, intelligence, and moral worth. Admirably adapted to be the companion of such a man, sympathizing with his aspirations, consoling him in his struggles and disappointments, under all circumstances a most judicious counsellor, she was suddenly removed by death, in 1867, leaving the most satisfactory evidence that our loss was her eternal gain. The dispensation was a terrible one, but Christ was with him in the furnace. Sustaining grace was given, and he was enabled to say, meekly, "Thy will, not mine, be done."

In person, Mr. Tourjee is rather below the medium height—of slight, graceful figure—with unusually warm, courteous address, and possessed of rare fascination of manner. In musical matters, he is, as may be supposed, an enthusiast. Of his special call to be an apostle of music, he entertains not the slightest doubt. Luther was not more profoundly impressed of his mission to preach the Reformation, than is he, that he is set apart to disseminate musical knowledge among the mass of the people. He may properly be styled the inaugurator of the class system in America; a system employed for centuries in the Conservatories of Europe, by means of which a musical education is brought within the reach of all, securing for the pupil, by association, the instructions of the most eminent teachers at a trifling cost, and furnishing the stimulus, not to be had in private lessons, of a laudable desire to excel.

Wesleyan University has just honored itself by conferring upon him, in recognition of his services in the cause of music, especially sacred, the degree of Doctor of Music. Upon no one could it have been more worthily bestowed. Long live the worthy Doctor! May he be permitted to see congregational singing in all our churches an accomplished fact, and realize his cherished aspiration, that the teeming multitudes of our land may become one vast chorus, holding perpetual Jubilee. X.

Duxbury was selected for the landing of the Cable, for the opposite reason that its nearest neighbor, Plymouth, was selected for the landing of the Pilgrims. The latter was chosen because it had a rock; the former because it had none. Prof. Pierce selected this John Carver that. Duxbury could not get along without a substitute for a rock, and so a "hummock" midway of its beach, and a little back of it, is made the real landing-place of the Cable. It is thought yet that the Cable may be transferred to the Highland Light, off Cape Cod, which would be a sad blow to Duxbury, especially after all its late "blow-out," edible, audible and bitable, utterable and unutterable.

The Advocate quotes with approval a word of The Congregationalist, which says, "Lay Representation is a step towards Congregationalism." Will it also approve another statement of the same journal, that the relations of our churches and pastors is of the same sort as the Roman Catholic? If it is a good authority in one case, it is in the other.

Dr. Curry calls Dr. Lore as being, with himself, the only two editors who will oppose the decision of the Church in Lay Delegation. "Come on, my partner in distress," he cries. He might add, "My comrade through this wilderness." We hope they will both "come on" to the heights the rest have attained. They must feel lonely in that swamp. May they "forget their doubts and fears, and look beyond this vale of tears, to our celestial hill," and not only look but leap. That exultant hymn was not made for drooping spirits. Dr. Lore has not yet opposed it, and we doubt if he will. Our strong-souled and stronger-willed friend will have to travel that road alone. May he soon reach the good Methodist summit, and shout victory over these late backslidings and backslidings from Giant Despair.

Rev. H. O. Hoffman, of Shelbyville, Tenn., deprecates, in The Western, the Union question, and declares, that "the greatest enemy to union of peace between the two sections of the country is the Methodist Episcopal Church, South. There is no doubt of this. Better see our enemy converted before we take him to our arms."

Carson, Nevada, saw a novel sight lately, a white and colored boy hitched together as horses, and a yellow Chinese boy driving them. Is that prophetic of the future relations of the peoples they represent.

Last week was remarkable for an unusual number of deaths in this city—embracing all ages and conditions—many of them fearfully sudden. The fact was appropriately noticed in some of our churches Sunday.



success which crowned his labors is historic. The skill with which that vast body of singers was organized, the perfection of their drill, the *esprit du corps* which he succeeded in infusing, are not the least of the marvels of that great occasion, and could only attend upon a thorough comprehension of the subject, a practical, deep acquaintance with human nature, and patient and laborious arrangement of details. We should be glad to insert here some encomiums of the ablest musicians upon his ability in this connection, but lack of space forbids. He was pressed to divide the honors of conducting with Gilmore and Zerrahn, but he modestly declined; and it may be questioned if one half of the chorus recognized in the unassuming individual who passed quietly to and fro among their ranks, the man whose genius had contributed so signally to the triumphs of the hour.

Mr. Tourjee unites to a broad musical culture, administrative abilities of the highest order, an indomitable energy, and an aptitude for severe and long-continued exertion which is rarely equaled; and all are crowned by a deep and persuasive piety, vitalizing and giving character to his whole being. The writer, who has enjoyed the rare privilege of a long intimacy with him, has found in his daily life a positive inspiration. "What am I to do for Christ?" is with him a continual query. The interests which are committed to his care, he seeks first of all to make tributary to Christ. His time, his means, are freely bestowed in efforts to do good. The North End Mission, a most efficient instrument for combating the influences of the vile quarter in which it is located, owes its existence and maintenance

Original and Selected Papers.

THE BLESSED DEAD.

You think the picture like her—so gentle, sweet, and fair,—
There is the little smiling mouth, and wavy lines of hair,
And eyes that meet your loving gaze—only they cannot
glow
Like those you closed the lids upon—perhaps 'twas years
ago!

For 'twas not eyes, or smiling mouth, or wavy lines of hair
Which drew your heart so close to her, and made her seem so
fair;

'Twas magnet-power from loveliness under Christ's blest con-
trol;

'Twas light from inward sunshine, 'twas nobleness of soul.

You think of that unselfish heart, happy if you were glad;
The eyes that wept, and lips that prayed if you were growing
sad:

So strangely tender when you sinned—ah! well you know
the power,—

And thank God through a life-time for the blessing of an
hour!

You think of the unflinching soul, with ne'er a thought of
fear,

The feet which walked untiringly in paths by Christ made
clear;

'Till, gazing in the patient face, and gleaming of the eyes,
You write a life's whole history in the word Self-sacrifice.

Let Him be thanked, that such as this have lived, and loved,
and died,

And made the path seem brighter, which leads to the other
side:

They taught our yearning hearts to say, while fading from
our sight—

"O God, earth's lights are paling, grant us Thy dearer
light!"

As strains from distant music, stealing sweetly on the ear,
As wafted breath from hidden flowers, floating on viewless
air,

As lingering tints of loveliness, from sunset glory shed—
So be to us the memory of our ever blessed dead.

MARY G. BRAINARD.

MORNING WORSHIP WITH THE COLORED METH-
ODISTS OF WILMINGTON, N. C.

BY REV. F. MOORE.

Leaving Philadelphia about midday, our party, three in number, had travelled diligently much of the afternoon by rail, and then all the night on the chilly Chesapeake. Resuming the cars early the next morning, we dashed through a storm of sleet and snow, over the low, flat land of lower southeastern Virginia, greeted before we left the State with a sight of the bright green holly-tree, and also with a specimen of the famous cypress swamp forests of the South, draped freely with the air-fied gray moss, which droops from innumerable branches in solemn, funereal gloom. Entering North Carolina, we soon crossed the Roanoke River on the famous Weldon bridge, which was a centre of high interest during the Rebellion. At the little village of Weldon, we took the cars of the Wilmington and Weldon Railroad. All the day long our train rattled and roared, stormed and screamed over the level plateau of Eastern North Carolina. The scenery was very monotonous; to see a part was to see all of it. Interminable forests of stately pines, with occasional patches of cleared ground, and now and then a thriftless looking village, with the dark gray sandy soil, were the chief features of the coup d'œil. There was a pleasant relief to the tedium of the way in a few somewhat tasteful towns; among them Goldsborough, where we beheld, with a thrill we shall never forget, the national flag floating from a tall staff, at the encampment of some colored troops. Besides, after travelling for some time—it was the 26th of February of the current year—we reached a line where the snow vanished, the ruddy blossoms of peach-trees greeted the eye, and where the tumultuous gloom of a wintry sky gave place suddenly to violet fields of air, and the pearly cumulous clouds of a day in delicious June. On we rushed over our level highway, crossing during the day various streams gurgling along full banks, down through the pine woods to their home in the sea. Chief among these streams were the Tar and Neuse rivers. At length the sun sank away from sight, round, full, and gloriously golden, while we were crossing a southern savanna, covered with golden grass, and margined with a dense forest having a level summit. The scene reminded me of how this same sun, which burns so steadily through all the years and generations of earth, dropped from sight, years ago, over the scraggy, level woods which fringe the St. Mary River where it pours its mighty floods into Lake Huron. Thus the earth becomes an art gallery for the soul. As we were all invalids after the continuous travel of some hundreds of miles, we were thoroughly wearied, when, a while after dark, we reached Wilmington, forever famous because of its association with Fort Fisher, and blockade running during the late bloody war. I must not pause, Mr. Editor, to describe Wilmington in detail, or you will pronounce my article too long. It is admirably planted on a sandy plateau, just in the position to control a large commerce.

Wilmington is the metropolis in our country, of tar, resin, and turpentine. There are marks of wealth and refinement in the city, which contains, I suppose, something approximating twenty thousand inhabitants. You will pardon me for mentioning, and enjoy with me, one beautiful sight witnessed while strolling through the streets on the 27th of February. Coming right out of the icy winds and sombre clouds of a Northern winter, the view was intensely fascinating. In the midst of some shrubbery which surrounded a really elegant residence, were two tall, well-developed japonica bushes, in full bloom. The bushes were crowded with the rich purple-white flowers; the bees were nestling in them, and buzzing around them, while the ground was covered with the crumbled petals. Resting as we did for the Lord's day, I was permitted to gratify an earnest desire to worship with the colored people in their own land, the land hallowed by their sweat and sorrows. My brethren, travelling with me, cheerfully accompanied me to the African Methodist Episcopal Church, Zion, which we found away out on the northeastern corner of the city. The preacher, Rev. Ellis Laverage, who had been a slave all his life until the Emancipation Proclamation had shivered his chains, we found to be a man of great force of character, and to be a rich and racy natural orator. He is a man of some fifty or more years of age, full height, average development of form, and has a solemn and yet genial expression of countenance. His voice was full and clear, but not at all boisterous in its tones. He is evidently a keen observer of human nature, and must have great tact in the management of men. The congregation was large, men and women being both present in nearly equal numbers, for it so happened that the preacher was to preach a funeral sermon, to commemorate a sister in the Lord who had expired in holy triumph. I might mention that representatives of societies among them, male and female, marched into the church in full regalia, and thus we white visitors were politely invited from our front seats to chairs within the altar railing. The text was composed of the words, "To him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. ii: 7. His division was threefold: remarks on the tree of life in the first paradise; on Jesus as the tree of life in the plan of redemption; and on the ever living rapture of the redeemed in Heaven. It would be an exaggeration to say that the sermon was characterized by closeness of thought or polish of style. Yet there was thought in it, much keen, shrewd, practical thought, for it was full of telling digressions as an orange-tree is with thorns. Space will allow but the briefest allusion to some of the interesting utterances of this fervid preacher of Christ, for it is but just to say his sermon was full of Jesus, his vital relationship to human salvation. At one time he spoke of times of trouble in the lives of his hearers as times "when they (you) could neither see sky nor shore." No language could be more expressive to some of his people, who must have sailed on the ocean which beats around stormy Hatteras. At one point of the discourse he referred to the fact that the women (colored women) sometimes think, with their tread-mill toils at home, that their lot in life is harder than that of the men. The brief and effective reply was in substance, "While you are cooking and drudging at home, where are the men? Sweating away out in the field, and sometimes they come home with their trousers froze." Let no reader smile at this last blunt expression, for there is a tale of anguish in it. In the humid atmosphere of North Carolina, when the cold is at all severe, it penetrates the scantily-clad human frame to the very bones. When rain, and sleet, and cold all combine against the poor field laborer who may be destitute of genial underclothing, the "trousers froze," indicates a terrible reality of suffering which has dug the grave of many an unknown and forgotten slave. A memorable passage of our preacher, and one which awakened deep emotion in his hearers, was about prayer—the mercy-seat. He said, truly enough, "The mercy-seat is not to be found only in the church, but it may be found at home, away up in the garret." He farther said, very quaintly and earnestly about answers to prayer, as given at once, or after some time of wrestling of soul, "Sometimes He (the Lord) sits there (at the mercy-seat) first, and sometimes you sit there first. But then He is only standing a little way off, and will come to you." The sermon closed with statements about the deceased Christian woman, and a point of great and overwhelming power was made of the fact, that as her soul was departing, she cried, "Open the door! open the door," just as if she did it that she might step into the fire-chariot of the Lord, and mount to the rest of the weary, drawn by celestial steeds. The coronation glory of our Sabbath morning worship was realized in the closing hymn. The preacher kindly informed the choir, which made creditable music, that here he would dispense with their services, and desired the whole congregation to unite with him while he sang—

"On Jordan's stormy banks I stand," etc.

Steadily he gave out verse by verse and sang the words to solemn and touching music. The whole congregation did sing, and as the hymn awakened memories of their life-sorrows, outcast and trampled as they had been, and inspired sublime confidence in gaining a home—

"Where sickness and sorrow, pain and death,
Are felt and fear'd no more,"

the surge of hallowed emotions became irrepressible. Beneath the broodings of the Divine Comforter, the entire assembly rocked, and wept, and shouted, until it would have required a heart of modern transcendental frigidity to remain unmoved. My companions and myself felt the afflatus of God; as the golden wheat-stalks bend before the sweet summer wind, we bowed our heads (at least I did), and wept. Such scenes of worship transpire all over the Southern States. Cherishing as I do nothing but honest, kindly feeling towards my countrymen of the South, of all races, I have been sorely grieved to find so much of that passion of which Horace speaks when he says, "Ira furor brevis est," still remaining. "In God we trust," is the noble sentiment now stamped upon our national five cent pieces. While there is so much Divine power anointing the worship of the Southern freedmen, we know, that as the day of Liberty came, so the day will soon break in full splendor, when the whole South shall be reconstructed in righteousness, and dwell in peace.

MISSIONARY SELF-DENIAL.

BY REV. E. DAVIS.

In the present depleted state of our Missionary treasury, is it not a proper time for the members of our Church to consider the necessity of self-denial to sustain the glorious Missionary cause? Out of the 1,225,000 members, how soon could the funds be furnished to maintain our present missions, and to start new ones, if young and old, one and all, would give of their abundance till they touched the self-denial point. The mission of Christ to this sin-cursed earth began in self-denial. "God so loved the world that He gave His only begotten Son," and with the vivid knowledge of all the shame and pain of the garden and of the cross, Jesus so loved us that He gave Himself to die for us.

Can we have the spirit of Christ without the spirit of self-denial? Nay, verily! Look at the self-sacrificing apostles. To spread this missionary fire they compassed sea and land, and dared the fogot and the flame. Without wealth, without temples, without civil or political power or patronage, how they toiled and suffered till they filled not only Jerusalem, but most of the civilized world with their doctrine. This spirit kept the Church alive during the thousand years of the dark ages. It animated the rugged soul of a Luther, and the refined spirit of a Melancthon. This glowed in the souls of the martyrs as they sealed their testimony with their blood. It fired the souls of the Wesleys as they broke the bread of life to the perishing multitudes. This enabled Dr. Coke to give his ample fortune to establish a mission in India, and to yield up his spirit to God on his way there. This it was that enabled Dr. Judson to do and suffer so much for Burmah. Bishop Asbury, filled with this self-denial, deprived himself of wife and home, and with the good news of the gospel he waded the swamps, forded the rivers, climbed the mountains, and crossed the plains of America at the rate of three thousand miles per year.

When the Moravians heard that the people of Greenland were without the knowledge of Christ, they determined to go, and when they reached Copenhagen, they were told that they could not get wood, in that far-off land, to build houses with. Then they said, "We will dig in the ground and live there." For five tedious years they toiled on amid poverty, disease, and death, without seeing a single soul converted.

"Fired with a zeal peculiar, they defy
The rage and rigor of a northern sky;
And plant successfully sweet Sharon's rose,
On icy plains, and in eternal snows."

At last their hearts are filled with joy at the fruit of their self-sacrificing toil. The order of Jesuits show a zeal worthy of a better cause. At the midnight hour, in the chapel of the abbey of Montmartre, near Paris, some three centuries ago, Ignatius Loyola and his few companions, by a solemn vow, bound themselves to renounce the world, for the purpose of preaching Christ. At the command of the Pope, said Ignatius, "I would embark on a mission for any shore, in a vessel without rudder, sails, masts, or stores," and in imitation of this zeal, the whole Order became a marvel of moral heroism, till they and their successors have affected the history, and will yet affect the destiny of Europe, Asia, Africa, and America. What spot upon earth has not felt their influence? If they had preached the pure gospel of Christ instead of the delusions of Antichrist, they had long since hastened the millennium dawn.

We find self-denial in other callings. See a Newton poring over his mighty problems, "till the midnight wind swept over his papers the ashes of his long extinguished fire." See a Reynolds hold his pencil for thirty-six hours together. See a Dryden, heedless of privations, thinking on for a fortnight in a perfect frenzy, when composing an ode. See Heyne, the German scholar, allowing himself only two nights of weekly rest for six months in succession, that he might complete the perusal of old Greek authors. O, for the same self-denial in missionary enterprise.

How sublime it is to live in our day, when the whole world is opening for missionary toil. Where are the men for India, China, Africa, Spain, Italy, or Madagascar? and if the hundreds of men were found which these ripening fields demand, where is the money to send them forth?

Our Bishops tell us plainly, in their published appeal, that the Church must furnish more money or they must curtail the work already begun. Are we willing, in this progressive age to go backward? to recall a single missionary, when we ought to send out an hundred? Would this be worthy of the successors of him who said, "The world is my parish," or of the largest Church on this continent? Nay, it cannot be. We have the money, and our souls must be stirred with this holy fire, till we cast it into the treasury of the Lord, and send forth the heralds of a free and full salvation to the ends of the earth. Two hundred thousand dollars are called for to relieve the Missionary Treasury, besides the regular collections. Here is a grand opportunity to practice self-denial. Who among us will forego the luxury of a new garment, or a summer visit, or a new article of furniture, to secure money for this glorious cause? A Sabbath-school scholar became so desirous to give something for the poor heathen, that when unable to do anything else, she cut a part of the ribbon off her bonnet, made it into a book-mark, having printed on it "Lord, save," she offered it to the Superintendent to be sold for the missionary cause. God accepted her offering, and in return gave her a new heart. At a missionary meeting a backslider offered five dollars, the pleading went on, then he touched the self-denial point, and gave five more. He was soon reclaimed. Let us bring all the tithes into the store-house, and God will pour upon us His abundant blessing.

THE WAY.

I. I said, "O Guide, go forth:
I will follow Thee any whither."
And behold, as we went out over the earth,
It was all June together;
The sun steeped half the world in bliss,
And the shadows steeped the rest in quietness.
And I said, "I have heard of Thy way, O Lord,
How that it goeth dark through the dark,—
Fire and water, tumult and blood,
Woes to be suffered and foes withstood.
I have heard that the only way to the ark
Is over the flood!
And now, O Lord, is this the way?
For, behold, I tread smooth paths to-day.
What if I loiter and fail to win?"
But He said, "This is the way;
Walk ye herein."

II. I spoke again, and said, "I have heard
That our joy-times here are quickly past,
That the smooth paths are not long to tread,
With smile of the sun and with song of the bird;
But, Lord, how long shall this last?"
"Not long," He said;
"And see thou follow Me afterward."
Even at that moment I slipped and sank,
Slipped and stumbled down the bank,
Down the bank to a path beneath,
Chill and dank as the shadow of death.
"Lord," I cried, "I have stumbled astray;
Lead me back, Lord, into Thy way!
Out of the pitfall, out of the gin,
Far from terror and safe from sin,
Hold Thou up my goings therein!"
But He said, "This is the way;
Walk ye herein."

III. I went along in that shadow of death,
Going and weeping under my breath,
And whispering said, "It was better with me
O, better!—out on the sunny lea."
But He answered, "This is thy best,
That thou follow Me here, and into My rest."
I said, "O Master, how shall I know
When my best is gladness or woe?
How shall I learn what Thy ways be?"
And He said, "Leave that to Me.
Follow Me only whither I go,
Through chilling shadow and scorching glow,
Through the desert dust and the battle din,
Till the goal be reached, and finished the test,
Till the sorrow is past, and the joy is best,—
Till I say, 'This is My rest;
Enter herein.'"
— Good Words.

THE GRANDER RHINE.

I apply this descriptive phrase to the river Elbe, at the close of a long ride upon its waters. Its features of grandeur and its pictures of beauty are all fresh. Its long and varied panorama is still floating before me. To be sure, the Rhine pictures are, farther back, overlaid by a thousand pictures of art and nature, succeeded by scenes of the greatest civil, æsthetic, and ecclesiastical importance. But still I think the epithet to be a proper one, and believe I shall think so, when time shall have set the two panoramas at such distance as to make the comparison more just.

The two rivers have much in common. Each is born in the Alps, has very few tributaries, is so fed from eternal hills that they know little of drought in summer, each flows mostly through very level and fertile plains, and has near its middle portion a mountainous region of about one hundred miles, through which to make its way, amid scenes of alternate sublimity and beauty.

The Rhine is superior to the Elbe in historic interest. Along its narrow shores have tramped the legions of the armies of all adjacent nations, since history told us of its existence. By its side one begins to feel amazed, that there meets him at such a distance from Rome, over the

intervening Alps, along its ways of such extreme difficulty, such astonishing proof of the power of the empire of the "Eternal City." The pilgrimage to Rome begins in England. It lies along the highway of this ancient river. Indeed, one almost seems to have reached the Rome he has read of in Tacitus and Caesar, as name after name, inscription after inscription, and abundant sculpture, from Roman chisels, meets his eye. Along this river have marched the armies of nearly all modern Europe. Here feudalism flourished, and here, thank God, died, leaving such gigantic relics of its power, as to make one wonder that tyranny could attain such dominance, and servitude such utter subjection.

But the Elbe has its advantages over the Rhine. Its mountains are higher, their forms are much more picturesque. The history of man's connection with it is much more pleasing, and the condition of man along its banks far better. Most of the rock is a white sandstone. Cleavage is both horizontal and perpendicular. Frequently a rock will be so eaten out into fissures perpendicularly, as to appear like the many columned nave of a Gothic church. Frequently they rise in regularly tapering pinnacles. Ofttimes vast rounded masses seem poised on columns quite too small for their support. The walls have a perpendicularity that is calculated to fill one with awe, as the steamer runs so near as to be crushed, should one of the rounded masses be started by a breath. Houses are built with only three walls, the rock affording a fourth. Houses are inserted where five hundred feet of rock overhangs the roof. Standing on the bow of the steamer, you can sometimes hardly hear the noise of the swift paddle wheels, for the multitudinous echoes of them that sound like a near cascade.

The condition of man is more pleasing. The region is not cursed with wine-raising. The houses have a neat, roomy, and comfortable look. The flying shadows on the waving fields of grain are much more beautiful than the ghastly stiffness of peeled vine-stakes. The mountain sides are worked as quarries for scores of miles. There is greater wealth in stone and ice, than in all the rich blood of the grape. Fewer women were at work in the fields; their homes were worthier of their care. Thus is shown the influence of the Protestant religion. For Catholicism bestows on one woman such adoration, that it absolves itself from respect to all the rest of womankind. I saw the change back again, as I came to the Bohemian frontier, above Aussitz. Crosses stood by the roadside, crowned the highest hills; and near by, were thirty women in one field, and soon after a gang at work in a quarry, and another shoveling earth on a railway embankment.

There is a very extensive commerce on the Elbe, hardly any on the Rhine. Enterprise, thrift, beauty, sublimity, all combined in single pictures or succeeding each other in alternating visions, all crowded into a day of unusual beauty, combine to render this a day of richest experiences.

A PRAGUE PICTURE.

Lounging out into an open square at half past eight, just after getting into Prague, I saw a picture somewhat novel. Before a monument, into which had been set a bedizened figure of the Virgin, illuminated by half a dozen candles, sat a priest, in citizen's dress, chanting, with forty Yankee nasal power, a mass. Occasionally he shook a quart cup that had a few kreutzers in it, as an invitation to the faithful to make further deposits. His musical accompaniment, copper rattled in tin, seemed to chime excellently with his voice. His manner was that of supreme indifference to everything but the prospect of cash. His audience was made up mostly of the poorest class of women, kneeling on the hard stones beside their laid off burdens. They joined occasionally in the chant, and continually inspected the new arrivals. A lady stood among them rather elegantly dressed. She was more studied than any Venus I have seen in all the galleries of art I have visited in a fortnight. They went over her with hungry eyes, from head to foot, again and again. Some forgot chant and rosary in the inspection, and others not. Breathing a prayer to the Creator that he would hear all sincere prayer, I turned away. And now, having noted these experiences of the day, I must seek the rest of night.

THE WOMAN QUESTION.

On my way to Vienna, to-day, I fell into company with an intelligent officer of the State Railway. He was willing to listen patiently to my slow German of somewhat more than ten words a minute. And he had the good sense to conform the rapidity of his speech to my ear, as unaccustomed as my tongue. An additional track was being laid, and the gangs of laborers were made up of about equal proportions of women and men promiscuously mingled. I asked him what wages the women received for a day's work. He answered, forty kreutzers (twenty cents U. S. money). "Do they receive the same as the men?" "O no, the men have one hundred." I looked out for the occasion of the difference. I did not discover that it was on account of their doing less work. For there stood a woman swinging a twelve pound sledge, driving spikes, which a man was complacently putting into the holes for her. A few rods farther there was a hand car pushed by a woman and a boy, in which five men were riding. I glanced into the field, where fifty hands were at work.

The women certainly were keeping their end up. I remembered seeing a man riding after a team of two dogs, the day before, while women always help the dogs draw, even an empty wagon. I remembered having seen women carrying mortar and bricks up a long ladder, while a man complacently loaded them on their willing shoulders. Less work and less willingness surely could not account for difference in wages. I turned to my informant and asked the reason. "O!" said he, "it costs more to furnish a man; he must have shoes, tobacco, and hat, while the women have none, and clothes made by tailors are more expensive than those women make for themselves." I looked out again, and truly, in a line of four, swinging pickaxes, two women, without hats and pipes, were striking the sharp stones with the pick, close to their bare feet, while the men were well shod, covered, and encumbered with variously sized pipes. I wonder the women do not discover that supply follows want. What is the prospect of a better condition for women? Slowly improving, but very remote fashion is very potent in Europe, to say the least. They differ from us in one respect, having adopted a fashion they adhere to it rigidly, by the century. You can tell from what village a peasant woman comes, by her dress. Some of these modes of dress were adopted in ages of barbaric taste, and they contrast strangely enough with the colors and styles of to-day. Some carefully conceal every trace of hair, in a tightly drawn black silk kerchief, others do the hair up in a pinnacle on the top of the head. Some are gorgeous in colors, as a painted belle of the American Indians. The men are less exact in following fashions, though I saw some Slavonic laborers toiling in the hot sun, with sheepskin overcoats on, wool turned inside, because some old, rheumatic, forty-times great grandfather of theirs set them the example.

All this might of fashion militates against any betterment of their condition. They toil thus because their mothers did.

Still the world moves, and Austria must be taken with it. She was taught in the battle fields over which I have come to-day, where yet linger the evidences of war, that flintlocks are no match for needle guns. Pride has been her curse, humiliation must be her medicine. These very railroads that the women toil to build in their Egypt, will afford means of an Exodus. You cannot speak the word America, to a German, without making his eye brighten. An Austrian was on the train to-day, who had been fifteen years in America, and he is here to tell the story of her freedom for a few days and return. He will draw others after him. The Emperor of Austria has shown in two years past, more signs of feeling the pulse of the world, in regard to mechanic arts, intellectual vigor, and religious freedom, than have been shown in a century before. But considering how much there is to be done, recent progress seems as slow as the precession of the equinoxes. I have travelled thirteen hours to-day by rail, through some of the finest country in the world, and touched but one considerable city; namely, Brünn, "The Leeds of Austria," population 60,000. There are but very few villages, a most plentiful lack of well-dressed people. I remember of seeing three, beside railroad employees.

The land seems to be very well cultivated, but the houses are poor, low, thatched, floorless, with but few windows of six or eight lights each. The whole appearance of the country tells of the worst possible government and religion. How a people so industrious, frugal, and in a country so rich, can be kept so poor, can be understood only when one goes through the palaces of the kings, and the hardly less rich treasures of the Church.

After reading my remarks on the woman question, I think I ought to add a P. S. We must never forget that there are compensations in Providence, that man cannot take away. The ability to do what these women do is worth much, if not all it costs. It is worth much to be able to walk off easily with half a barrel of coals, as I have seen them do. Such women could carry their lovers and husbands out of an envired city. They have a majesty of bearing, and dignity of pose. The sculptor can easily find models for his ideal Zenobias. The fields are fuller of picturesque forms of womanly strength, than the art galleries. I have often seen the fantastically dressed peasant woman beside the elegancies of wealth in the Cathedral. I have seen them in the suburbs of the cathedral cities, taking their way homeward, disdaining to ride, their shoes in their hands, their freed feet feeling with pleasure the cool earth, with no sign of weariness in their majestic step, filling the air with ripples of laughter, and have felt thankful that no wealth or power could monopolize all the blessings of life. The Good Father likes to give good gifts to all his children.

W.
VIENNA, June 5th.

A Berkshire countryman being a witness in a case at Guildhall, was thus addressed by the advocate for the opposite party: "How now, you fellow in the leathern doublet, what are you to have for swearing?" "Please, your worship," quoth the countryman, "if you get no more for bawling and lying than I do for swearing, you will soon be in a leathern doublet as well as I am."

The landlord of a hotel said to a boarder, "Look o' here! I want you to pay your bill, and you must! I have asked you often enough for it, and I tell you now that you don't leave the house until you have paid it." "Good!" said the lodger. "I'll stay with you as long as I live."

For the Children.

THE RED BREAST OF THE ROBIN.

AN IRISH LEGEND.

Of all the merry little birds that live up in the tree,
And carol from the scyamore and chestnut,
The prettiest little gentleman that dearest is to me,
Is the one in coat of brown and scarlet waistcoat.
It's cockit little Robin!
And his head he keeps a-bobbin'.
Of all the other pretty fowls I'd choose him;
For he sings so sweetly still,
Through his tiny, slender bill,
With a little patch of red upon his bosom.

When the frost is in the air, and the snow upon the ground,
To other little birdies so bowdlerin',
Picking up the crumbs near the window he is found,
Singing Christmas stories to the children:
Of how two tender babes
Were left in woodland glades,
By a cruel man who took 'em there to lose 'em;
But Bobby saw the crime,
(He was watching all the time!)
And he blushed a perfect crimson on his bosom.

When the changing leaves of autumn around us thickly fall,
And everything seems sorrowful and saddening,
Robin may be heard on the corner of a wall,
Singing what is soiling and gladdening.
And sure, from what I've heard,
He's God's own little bird,
And sings to those in grief just to amuse 'em;
But once he sat forlorn
On a cruel Crown of Thorn,
And the blood it stained his pretty little bosom.

— Chambers's Edinburgh Journal.

LIKE BEGETS ITS LIKE.

BY REV. A. D. RUSSELL.

As a rule, we impart to those who come under our immediate influence the impression of that character which we bear ourselves. Especially is this true of parents upon the hearts of their children. An example of good and bad parental influence came under our observation not many months since. An old man, leaning upon his crutches, slowly, and with difficulty, entered a car, lately, in which we were travelling. His vulgarity and profanity soon made it manifest that he had grown old in vice. His demonstrations led us to inquire about him, when we were told that he had two sons in the State Prison; one for murder, and the other for a grave offense against the Commonwealth. We thought of a saintly old man, whose bedside we had just left, and the contrast between the two, and the result of that influence which they had exerted upon their immediate posterity. While the ungodly man's children were spending their days in the felon's prison, kept from the world at large by bolts and bars, it was quite otherwise with the good man's children; for one of his sons is a successful minister of Christ, and nearly all of his numerous family are Christians, and all are respected and beloved, even down to the third generation. The wise man has said truly, "The hoary head is a crown of glory, if it be found in the way of righteousness." If our characters as men and women affected no one but ourselves, the responsibility would not be so great; but since no man liveth to himself, and our lives tell upon the destinies of others, we are fearfully responsible, and accountable to God for our influence upon society, and especially upon those of our own household. May a sense of this responsibility be ever kept before us, as ministers and members of the Church of Christ.

SAMSON'S FOXES.—When a boy, I was puzzled with all parts of this affair. Thought I:

"Would not the firebrand burn the string, or the hair of the tail? how could a dull brand, dragged fast through the corn, set it on fire? Why not the foxes sent singly? would not two of them pull contrary ways, and prevent their running at all? and how could he catch so many foxes?" No doubt thousands of boys have felt these difficulties, and thousands of knowing men have turned up their noses at the account, as unworthy of serious belief. But let us look again. Skepticism is generally a lazy thing, not pleased with study.

In the original Hebrew, the word means jackals, doubtless. This animal is not solitary like the foxes, but goes in large packs. They take shelter in the deep caverns abounding in that country of limestone hills. Samson, being a chief, could easily command the assistance of a large number of men; block up the entrance of the caves, and catch as many as he pleased. In that rude state of society, such sport would please them well. The word translated firebrand, means torch. In many parts of the East, the torch is often made several feet long, of combustible materials tied tightly together so as to blaze out strongly at one end, while it is held at the other end by the hand, and lasts for many hours. If dragged along on the ground, it would still blaze fiercely. These large, glaring torches were what Gideon's men had, for their night attack upon the camp; not the little fine flame of a house-lamp, put out by a fast walk, or a breath! Suppose Samson had tied the torch to a single jackal; the frightened animal would have bounded along with such velocity as might not have set fire to the grain; while two of them with their tails tied, must inclose enough of the stiff stalks to impede them considerably and so give the blaze time to kindle all along their course. They could not stand still because the burning straw close behind would compel them to go on. If Samson had sent his men to set the fields on fire with their own hands, the Philistines

would have caught and killed some of them; but they could not catch the jackals.

The southern steeps of Dan overlooked the land of the Philistines. Even at this day, we are told, that same plain is a vast grain-field. Samson might station his different parties of men, with their jackals, along the side of the hills for a considerable distance. When they had made the long hair of the two tails fast to the small end of the torch by many knots, they would light the other end, perhaps, with a few extra drops of oil. The jackal must go down hill; the men would not allow them to turn and go back to the caverns. They would naturally steer for the tall grain to hide themselves; there were no fences to stop them. Presently there would be a hundred and fifty lines of crackling fire spreading to the right and left over miles of yellow grain. The enraged owners, living here and there in villages, would naturally chase the jackals. This would only spread the ruin still more widely.

All this shows how intently Samson must have thought out the different parts of the cunning contrivance. It agrees with his character, which evidently had in it a considerable spice of reckless fun. We can see him sitting on the rocky brow of his native hills, looking down on the rich fields of his enemies, pondering his plan, and smiling to think how he would serve them.

This is a beautiful instance of the clear light which may be thrown on an obscure passage of Scripture by making ourselves acquainted with its geography and the circumstances of its time.

THE PRODIGAL SON IN CHINESE.—A young Chinaman, Choy Awah, a scholar, at the Five Points House of Industry, reads the Testament in English, and then gives the sense in a dialect of his own; and this is what he makes of the parable of the Prodigal Son:

A man, he two sons. Son speak he to father; father got money; give some he; father he take it all right. I just now give you half. He give him half; he go long way like me come China to New York. No be careful of money, use too much; money all gone; he very hungry. He went to man. He want work, he say; all right; he tell him to feed pigs. He give pigs beans; he eat with pigs himself. He just now talk: "My father he rich man—too much money. What for me stay here hungry? I want go back and see my father. I say to him, I very bad. He knows I bad. Emperor [God] see I bad. No be son, me be coolie." He go back; long way, father see him. He take him on the neck. The son say, "I very bad. I just now no be your son; I coolie." His father talky to boy, and say, "Get handsome coat; give he ring; give he shoes; bring fat cow—kill him; give him to eat." They very glad. He all same dead; just now come back alive; he lost; he get back. Number one son come. He hear music; he tell servant, "What for they make music?" He say, "your brother come back; your father very glad he no sick; he kill fat cow." Number one son very angry; he no go inside; very angry. Father he come out; he say, "No, no be angry." Number one son, he say, "I stay all time by father; never make him angry. My father never kill one fat cow for me. My brother he very bad, he use money too much; he have fat cow and music." Father say, "You no understand; he just dead; he now come to life; he lost, he now come back." —DRAWER, *Harper's Magazine for August*.

CHICAGO CHILDREN.—Even the children in Chicago, carry themselves as if they were born kings, and the world had been made newly for their delight. I watched yesterday a fine little fellow, of between three and four years old, who was spinning his top, while beside him stood his sister of five. A gentleman sitting near, wondered if he knew his catechism, and, calling to him, said:

"Davie, who was the first man?"
Davie looked up from his play, settled himself squarely on his feet, threw back his curly head with imperious resolution, and shouted, "I am!"
"Who was the first woman?"
Glancing half-patronizingly, half-affectionately at his sister, he shouted again, "Mary!" — *The Evangelist*.

There is a girl in Lynn County, Iowa, sixteen years old, of whom the following story is told: For six weeks of the coldest weather of last winter, during the sickness of her father and mother, she attended carefully and well forty-eight sheep, seventeen head of cattle and two calves, besides milking three cows, driving the cattle a quarter of a mile every day to water, cleaning the horse stable, doing the housework, and taking care of her sick parents.

ENIGMA NO. 23.

I am composed of 57 letters.
My 14, 18, 24, 43, 47 was a noted character.
My 6, 42, 17, 53, 1, 46 was a more noted character.
My 5, 31, 16, 49 is often used in prayer.
My 9, 2, 21, 11, 57 was destroyed.
My 15, 34, 37, 44, 32, 31 was slain with the sword.
My 3, 8, 25, 61, 45 is of great service to childhood.
My 35, 30, 50, 4, 20 was a mighty preacher.
My 47, 56, 19, 10, 26 is a portion of our country.
My 7, 12, 55, 41, 4, 21 is a number.
My 36, 27, 23, 38, 39, 48, 20, 52, 22, 38 is good advice to young men.
My 29, 44, 54, 25, 28, 13, 15 is frequently used in a family.
My whole is found in the Psalms.
SHELBURNE FALLS. H.
ANSWER TO ENIGMA NO. 22.
Cast thy bread upon the waters: for thou shalt find it after many days.

An aged clergyman, speaking of the solemnity attached to the ministerial office, said that during the whole term of forty or fifty years that he had officiated therein, his gravity had never but once been disturbed in the pulpit. On that occasion he noticed a man directly in front of him, leaning over the railing of the gallery, with something in his hand, which he afterwards discovered to be a big chew of tobacco, just taken from his mouth. Directly below sat a man fast asleep, with his head thrown back, and his mouth wide open. The man in the gallery was intently engaged in raising and lowering his hand, taking an exact observation, till at last, having got it right, he let fall the quid, and it went plump into the mouth of the sleeper below. The whole scene was so decidedly ludicrous, that for the first time and last time in the pulpit, an involuntary smile forced itself upon the countenance of the preacher.

TEACH JESUS.—"Now the disciples had forgotten to take bread."

These words caught my attention, as I turned the leaves of a new copy of the Bible, handed me by a friend the other day. My first thought, was of the beautiful simplicity of Bible language. Then the Spirit said, Sunday-school teacher, here is a lesson for you. Every lesson you take to your class, failing to teach Jesus, is like this negligence on the part of his disciples. Without bread, so aptly called "the Staff of Life," who would not feel the meal was wanting, whatever else might be on the table. Jesus is himself the great store-house, to which we may ever have access. He is the "Bread of Life," and his command to us is "Feed my lambs;" and He means that we should teach Jesus, simply and plainly Jesus; and no matter whatever else of instruction, or interest, or beauty we may have to bring before our classes, if we fail to show them Jesus so plainly that they cannot help seeing Him, we fail in the great essential. Dear fellow-teacher, don't let one of your scholars go home and say, "Mamma, my teacher didn't tell me anything about Jesus to-day." Don't let the Master say of you, "That disciple forgot to take bread."

Correspondence.

CHURCH MUSIC.

An Essay delivered before the Massachusetts Methodist Convention, held in Boston, Oct. 15, 1868, by Mr. Tourjee, Director of the New England Conservatory of Music, Boston.

We have not the ability to compress into the brief space allowed us by the Committee of Arrangements anything like a satisfactory presentation of the subject of Church Music, in its relations to the Methodist Episcopal Church. We can do little more than utter a very few unembellished thoughts on the subject.

Methodism is eminently indebted for her unparalleled prosperity to the power of sacred song. It was her soul-inspiring melodies, sung "lustily" by those whose hearts God had touched with holy fire, which attracted to her standard thousands who could not have been won by the spoken word. Their sins of deepest dye had not effaced from their hearts the love of song.

The early Methodists sang everywhere of a Christ who had "for all a ransom paid," who was "full of compassion and mighty to save." They sang until hearts melted, of the "sweet distress" of repentance; "the overwhelming joy" of pardon; the Pisgah views of sanctification; the love that "drove their chariot wheels," and the triumphs of the "righteous when he dies;" until the theological views of the Church were moulded as much by her music as by her learned institutes, or eloquent sermons.

A change has come over us, much to be lamented, and he who can lift us out of our present position and lead us on unto perfection in this department of Church service, will render valuable aid to the cause of the Redeemer.

There have been three distinct kinds of music in the Christian Church—that peculiar to the clergy, to the choir, and to the congregation. The latter was the only music known in the Church for three hundred years after Christ. The first change which occurred—that of responsive singing—was in the Syrian churches. Soon after, it was introduced into the Eastern, and in 370, into the Western Church. Though responsive, it was still congregational, being performed by the people.

In the fourth century another change occurred. Persons were appointed to take charge of this part of public worship, but it was a century later before the people could be induced to relinquish their ancient right. Finally, the clergy claimed the exclusive right to sing the responses, and the people were silenced. Thus church music ran the gauntlet from people to music-officers, and from these to the clergy; and finally, to effectually exclude the people from all participation in this part of divine service, the singing was in Latin.

This practice continued down to the Reformation, when Huss, Luther, and others restored congregational singing to the people. It is because Germany has been foremost in the cultivation of the art of music, that no effort has been made to change this order, or wrest the mass choral from the people, or even refine upon its rude grandeur. In fact, the greatest masters have built some of their grandest compositions upon the foundation of the Lutheran chorals. In Germany may be heard the most exquisite choir music; but in no case does it interfere with the singing of the people, as choir and people are harmoniously blended.

With us the choir is almost universal, and it is time that so imperfect a musical system were reconstructed. To every

religious service ought to be added the mass singing of the people.

Choir music represents an ornamental—congregational a devotional style. Hearing a choir sing is not devotion. True worship is more than an intellectual attention to artistic performance—it is higher, deeper, holier. Worship is the utterance of pure thoughts upward to heaven. A devotional thought may, it is true, be caught from the lips of a choir and silently breathed upward to God, and in this way, worship by a choir rendered possible; yet such are the accompanying circumstances of choir singing, that it is highly probable we shall not worship.

In congregational singing, we are listening to no mere artistic performance; we are criticising no one, as we are participants, and the music being simple and familiar, we utter our petitions or praises in the doubly beautiful language of music and poetry. The poetry expresses the thought and the music the feelings, and both in sweetest harmony ascend to heaven.

It is true that persons may join in congregational song without worship, but there is no excuse for it. All hindrances of a mental or artistic nature, which interrupt devotion, being removed, it is the fault of the soul, not of music, if the individual does not worship.

The legitimate office of the choir is to embellish and enrich public worship; the legitimate office of congregational song is to subserve the purposes of actual devotion.

We come to inquire, *How shall the desired change be secured?*

1. The clergy must be sufficiently educated in this department of Church service to be able to give proper direction.

There was an old Church ordinance in Germany which required that candidates for holy orders should be qualified to pass an examination in Church music, as well as theology. The student was expected to be able to play and sing the familiar chorals of the Church. Less ought not to be required of the clergymen of these times. They ought, at least, to be intelligently informed on the subject, so as to secure its proper application in divine service.

It seems strange to those who know the value of song in saving the world, that so little provision is made in our present theological course, for the instruction of students in musical science. The power of song is worth as much to the clergyman in winning souls to Christ, as Hebrew or Greek; though we would by no means disparage a knowledge of these. "Next to theology," says Luther, "I attach the highest importance to the study of sacred music." Clergymen should not excuse themselves, and leave the matter entirely to the committee and the choir. They can neither be excluded nor excused from a matter involving such vital interests. The clergyman should have much to say in deciding what part of the musical service should be congregational, and what part should be given to the choir. He should decide also what musical arrangements are best for the spiritual interests of the Church; and the musicians should seek to execute, in the best possible manner, such arrangements.

Organists and leaders of choirs should be conferred with pleasantly, as to the style of music, and the best manner of managing an organ; and organists and choristers who appreciate their position, are always pleased to gain the opinion of others on these matters. We should be careful only to guard against all dictation, or active interference in an art best understood, as all will admit, by those who profess it.

At present, the music of the Church is almost exclusively committed to musicians, who are careful to use it for their own selfish ends—popularity and support. The Church seems powerless in their hands. The clergyman and the music committee are too often pleased with the display and attractiveness of fine quartette singing and secular music in their churches. Here, certainly, a change is needed. The people must show a deeper interest in the subject before congregational singing can become successful; and the masses must feel that they have a part to perform, and that it is their duty and privilege to sing the praises of God in His sanctuary. "Let all sing," says Wesley, "not one in ten only."

The Old Testament is filled with exhortations to praise God in song; "Let the people praise Thee, yes, let all the people praise Thee." "I will praise Thee, O Lord, among the nations; I will sing unto Thee among the nations." "I will sing of mercy and judgment." No matter how deep my tribulation, how high my joy, or how dark my prospects, "I will sing unto the Lord as long as I live." And what He did, God authorized him solemnly to command the saints in all places to do: "Sing unto the Lord, O ye saints of His, and give thanks at the remembrance of His holiness." "Let Israel rejoice in Him that made him—let the child of Zion be joyful in their King. Let them sing praises unto Him with the timbrel and harp."

The New Testament is equally imperative: "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord." "I will sing with the spirit, and I will sing with the understanding also." We should bring our hearts and intellects to this service, so as to render our worship acceptable to God, as well as to impress the listener with the solemnity and grandeur of the place.

Whose heart has not been thrilled with the united songs of the assembled multitudes at our yearly feasts of tabernacles, in God's leafy temple? and who has not wished that our churches might be filled every Sabbath with like anthems of praise? But in our churches the choirs sing and the people seem pleased to have it so. This is owing, no doubt, to the fact that they have been accustomed so long to have others sing for them, if not to them. But whatever the cause, there is great need of a reform. We would respectfully sug-

gest that it would not be inappropriate, in order to hasten this reform, for our pastors to preach frequently on the subject, especially the duty of all Christians to praise God in holy song. Congregational singing, to be good, should have the support of a large and well trained choir, and a strong organ accompaniment.

Wherever the experiment of congregational singing, independent of a choir, has been tried, so far as our knowledge extends, it has proved a failure. The mass of the people are not sufficiently educated in musical science to successfully sustain this style of singing, without the assistance of trained

(Continued on page 370.)

Our Book Table.

TRAVEL.

PAPERS FROM OVER THE WATER, by Sinclair Tousey. American News Co.

AN AMERICAN WOMAN IN EUROPE, by Mrs. S. E. Urbino. Lee & Shepard.

SIGHTS AND SENSATIONS IN FRANCE, GERMANY, AND SWITZERLAND, by Edward Gould Buffum. Harpers.

Three volumes of European travel in one month, and from three houses, show that the passion for this class of literature has not died. The first is by a well-known member of the American News Company, and, like a true railroad book, is broken up into innumerable bits by sub-headings. It scampers well over familiar fields, seeing much that is old, and some that is new. Its freshest parts are Spain, that has long been a land unknown to tourists. His description of a bull-fight shows how degraded and abominable is that custom. He has much good advice for travellers, and his book is worth its money to all who want to make a wise run abroad.

Mrs. Urbino's is a different work. It has no sub-heading, no chapter, no index; one unbroken paging flows from end to end. This is a great error. Its contents are about the freshest of facts we have lately seen. She was abroad two years and over, and kept a journal of the odd things she saw and heard. These she has transcribed, so that her book is a collection of articles of vertu. Only, like such shops generally, no one knows where anything is. She thus paints some American girls on ship-board. "Some of the young ladies boasted of their wine-drinking; said they never drank water; talked knowingly about different kinds and quantities; and one declared that she could not live without her champagne; another wished she had some whiskey." They are poor specimens of the coming voters. We are glad to believe they are a very small proportion of their sex. She says she complained at one hotel of bed-bugs, and the lady of the house "politely informed me that they were not bed-bugs, only the little creatures which crawled about in summer-time, and which ladies mistake for bed-bugs." That was putting a fine point on the vermin.

Mr. Buffum was long in Europe, connected with the *New York Herald*, a gentleman of large parts and experience, but whose unfaith resulted in self-destruction. His brother, in his biographical preface, scolds Quakerism and Puritanism, of which he was born, as having given a morbid culture. Had he heeded their culture, he had not cast himself out of life under the "morbid culture" of world and sin. These are not travels, but tractates; special articles on different European scenes—"Homburg Gambling," "The Alps Tunnel," "A Tramp on the Bernese Oberland," "What Parisians Eat and Drink," and other themes of interest. He describes the favorite drink of the city, "absinthe," as an extract of the most powerful plants, prepared in alcohol, and as sure to bring its victims to speedy insanity and death. He has a chapter on "Distinguished Negroes." As the testimony of a resident in Paris for many years this may be of some use to the American nonsensical prejudice of to-day. We gave the chapter last week, for the benefit of our Atlanta and Cincinnati brothers, and our cousin of Baltimore. Will they please copy it, and remember that these "negroes" are many, though not all of them, amalgams? Can they object to more of the same sort?

A SCRIPTURE MANUAL, alphabetically and systematically arranged, designed to facilitate the finding of proof-texts, by Charles Simmons. Thirty-sixth Edition. M. W. Dodd. We know of no hand-book of proof-texts equal to this. For years we have found it of great benefit in the preparation of sermons. One has a topic in his mind, and cannot light upon a fresh and felicitous text. This will help him. Or he would have confirmatory texts. This supplies that need. Though it would bear enlargement in suggestive texts, that hint the truth, instead of proclaiming it, yet it is very valuable as it is; and what is of importance to every young and poor minister, it is cheap, too.

ENGLAND AND ROME. Three Letters to a Pervert, by the Rev. John W. Benger, M. A. E. P. Dutton & Co. Duodecimo, pp. 285. This defense of the English Church against the Roman is strangely dedicated to Bishop Hopkins, the most Roman of the American-Anglican bishops. It argues against Roman errors with good historical arguments, assails worship of relics, prayers to and for the dead, supremacy of the Pope, Mariolatry and other absurdities of the Papal Church. It is a good compend of facts on this rising controversy, and will be found valuable even to those Christian churches and clergy whom its author probably esteems less churchlike than the Roman idolaters themselves.

AUGUST MAGAZINES.

Appleton's is the handsomest, and one of the liveliest. Its August number has beautiful engravings of wood and steel; among them, "European Palace Gardens," and Peabody's and Stewart's Palace Charities. Its contents are lively, and many of them useful. No one more popular, or more deservedly popular, is found among the issues of the day. Every Saturday keeps up its selections with taste. Its late issues are full of edible things. The *Atlantic* describes some of the ancient earthquakes, informing us, also, that these events are increasing in rapid progression, which increase it attributes to accuracy of observation exclusively. Dr. Clarke sets forth "Zoroaster and the Zendaavists." His essay is quite interesting, and would be more valuable, if he would have taken the Bible and Christian view, and shown how Zoroaster drew from Judaism, instead of Judaism from him. "Christianity," he says, "received

from it, through Judaism, the doctrine of resurrection, and of the existence of angels and devils, and the conflict between good and evil spirits." This is the reverse of the true. Judaism preached resurrection, and the existence of angels and devils, in its earliest writings. What but these latter are meant by the angelic messengers, and the serpent in the Garden? What but the former in Job, and Isaiah, and Psalms, and, according to Christ, in Moses? So while he concedes that Christ was the Messiah of Zoroaster, he does not, that all these Persian longings came from the original Noachic and Adamic root. Like Balaam, they confessed a God they ignorantly worshipped. Dr. Clarke should trace these vestiges of truth in heathen faiths back to their primitive sources, and show that they are effluents of the Divine stream starting off from the river of God, that flows from Eden, through Judaism, into the ocean river of Christianity. Thus doing, his essays would serve the cause of truth, instead of, as now, that of error. Parseeism struck off from Judaism, and, like an Eastern river, dried up in the sands. It is not more aged as he seeks to put it, Zoroaster himself probably being a cotemporary of Isaiah, one of the last of the Hebrew writers. Let it take its place as a false substitute for the true. "Agatha," is a pretty little poem of George Eliot, who is much more striking in prose than in verse. A good, poor, old maiden, and a good, rich young countess talk a happy talk on religion. Some lines and figures are neat:—

"The waters all
Have virtues like the garments of the Lord,
And heal much sickness."

"The nightingales pour forth sad songs,
And when they reach men's ears, they make men's hearts
Feel the more kindly."

"Rank for her meant Duty.
Humblest service done
By willing and discerning souls, was glory."

"Her years were few,
Her outward beauties all in budding-time,
Her virtues the aroma of the plant
That dwells in all its being, root, stem, leaf,
And waits not ripeness."

Mr. Parton talks vigorously on the "Washington Lobby," yet not very plainly. Who isn't bribed? The only duty is to elect men above it, and that it is sometimes hard to do. Mr. Dickens describes "Mr. Fletcher's Acting," and Mr. Howells has a delicate bit on "Jubilee Days." A gold thread, fine and rich, properly binds that event to literature. This is an extra number. The *Galaxy* continues Charles Reade's story, which, so far, is without any of the moral defects that marked some of its predecessors. It is a fine story, with a finer moral. "The Race for the Commercial Supremacy of Asia," by the Washington correspondent of THE HERALD, depicts the threefold invasion of Asia by Britain, Russia, and America, and its probable results. Justin McCarthy describes "Prince Napoleon," like an intimate. He makes him out "the restless, reckless, eloquent, brilliant, imperial Democrat of the Palais Royal, and Red Republican of the Empire, the most lavishly gifted of the race of the Bonapartes." Rev. Dr. Raymond describes the "Rise and Progress of Matthew Vassar," going aside from the legitimate use of his great fortune to a substantial commendation of its illegitimate origin. His father was an Englishman, and raised the first crop of barley, and made the first ale in Dutchess County. Matthew, a lad of seven, with his mother, brought it to Poughkeepsie from the farm, a few miles out. The father became a brewer, regularly, and the son made his ale and sold it in an oyster saloon, which he kept. It is a question if Mr. Vassar's bequests will do as much good as his business has harm. It is not well to commend gains from unworthy sources, even if honestly engaged in by their successful pursuers. There is an old proverb about what comes in over the devil's back, that should give us pause. The Doctor has gone further than generosity required. Putnam tells of a "Martyr to Science," ascends "Monte Rosa," shows how women can cure their defects without voting, prints some extra poetry, and as good stories as the rest. The *Radical* gives "Mr. Frothingham's Discourse on Mr. Parker," which we noticed at length on its delivery. It is an able statement of the messiah of the new religion that is to supplant Christianity; a religion without cognizance of sin or salvation, of the Bible or Christ, of holiness or of heaven. Mr. Frothingham has more culture than his master, and writes his epitaph in fine style. The "Notes" are getting bold again. They commend *The Investigator*; announce a "Sunday Lyceum," as taking the place of the church where Mr. Parker first preached, at West Roxbury, which declares that "the people have outgrown the Church," meaning that that people have never grown up to it; demands that "we must let Jesus rest. The moral sentiment is not only sufficient, it is all-sufficient. We are all alike." If Jesus would let them rest, it would be well for them. He is ever tormenting them with His sacred look and word. "Come to Me, and find rest to your souls," He says. Why will they ever exclaim, "What have we to do with Thee, Thou Jesus of Nazareth?" *Harpers* describes the "Japanese" and "Heat," with illustrations. Mr. Conway does "South England," giving its reformatory men, who, more than all others, need reformation. "Graves at Newport," "Oxford," and a multitude of excellences keep this at the head of its class, and the only member of it. *Blackwood* describes "Morris's Poems" well; serves up "Lord Byron;" gives a new theory of "Earthquakes"—not *The Register's*; and tells several stories.

Publications Received since our Last.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY.
An Elementary Grammar of Latin, The Dogmatic Faith, Garbett, Wesleyan University Record, Country House on the Rhine, American Sabbath Songs, Phocylides Poema Admonitorium, Wood's Household Magazine, The Nursery for August, North American Review, The Radical, Harper's Magazine, Blackwood's Magazine, Appleton's Journal, Golden Hours, The Sabbath at Home, Congregational Quarterly, Ladies' Repository, Good Health, Merry's Museum,	Rivingtons.	A. S. Barnes, Gould & Lincoln.
	Roberts, Lee & Shepard, W. F. Draper, S. S. Wood, Newburgh, N. Y., J. T. Shorey, Fields, Osgood & Co.	
	Appleton & Co., Hitchcock & Walden, Am. Tract Society, Congregational Rooms, Hitchcock & Walden, A. Moore, H. B. Fuller.	A. Williams, A. Williams.

despised and destroyed by earnest men. Some of these leaders have said, "Prohibition is not the issue. As well express an opinion on the Hoosac Tunnel or the Hartford and Erie Railroad." But Prohibition is the issue. Everybody knows that it has been the only issue in this State for the last two elections. It will be yet more so in the one that is to come.

What is the duty of the Christian and moral men of Massachusetts? They make up the vast majority of the Republican party. They created it, controlled it, advanced it to power. Shall they desert it? It will be a dark day for that party when they shall resolve so to do; when the Temperance men of Massachusetts in solemn assembly shall declare that this party of their origination and upbuilding has become the slave of sin and crime, and that they wash their hands of it forever, its glory will have vanished, and that they will certainly do if any rum-cabals shall make the gubernatorial nominations at the coming Convention. If Gov. Claflin is for any reason thrown overboard by that Convention, no matter what the pretense, it will be considered a defeat of Prohibition, and the friends of Temperance will conduct themselves accordingly.

Our battle is progressing and prospering. *The Journal*, which more than any other paper represents the lower sentiments of the hour, already acknowledges that we can shut up the bars and stop perpendicular drinking. So we can the horizontal drinking, the under-the-table sort which they demand as a substitute. Let every Prohibitionist see to it that full delegations meet in the Boston Prohibition Convention of August 17th. Let them also be vigilant in every town and ward to send the right delegates to the Republican Convention. Let every minister of Christ make this the topic of earnest discourse, and every prayer-meeting send up its petitions for this most righteous law, so wickedly assailed. Let no one fear or faint. God is on our side. In this, as in the great struggle through which we have passed, we have Him as our leader and coworker. Crime, misery, death, damnation, are the consequences, as society confesses and Christ declares, of this ruinous vice. We have taken, by their own confession, their chief stronghold. The open bar they will abandon to save the rest. Let our cry be "Unconditional Surrender."

We solemnly and earnestly beseech our chosen and trusted leaders not to allow this foe to triumph over us. Henry Wilson has won a great name in Massachusetts history. Let him make it greater by his leadership against this violent enemy of our homes and nation. All through the land the cry of this reform is arising. It will drown all other cries. It has the front. It will keep it. West and South, East and North, every man sees that only Prohibition can save the nation. Pray and work, and God will surely give us the victory.

THE APPEAL OF THE BISHOPS.

We hope all our people prayerfully read the Episcopal Appeal which we printed a few weeks since. In the midst of unexampled prosperity, our missionary treasury is becoming bankrupt. With local churches arising of the costliest character, with moneys flowing into every private channel, even to the satisfaction of the most acquisitive nature, with gigantic outlays for education and for publication, this first-born of our charities is languishing. It has no means for the support of its stations already established, while new ones cry to it from all the world, to come and plant their work there. What shall be done? We dwelt upon this topic fully last year, and urged the only policy that can prevail. Had the Missionary Board listened to the appeals of the Boston Methodists, the way out of this Slough of Despond would have been found. It is not too late yet, though hundreds of thousands of dollars have been lost by refusing to accept it. We must reinforce the Secretaryships. All talk about its non-constitutionality is trivial. Special agencies can be created. They have been. They may be again. Bishop Simpson was thus employed once in its history. A half dozen should be this very fall. Missionary demonstrations should be held in all the chief centres. Home missionary talent should be employed. The best men of the Church should be secured. A special canvass of every church should be instituted. If these

measures are bravely undertaken, we can raise our million yet. But mere pleadings, whether of the Secretaries or Bishops, will avail little. Organize, organize, organize, is the law of this, as of all other success. It is a shame to the Church that it allows such talent as that of Wentworth, Butler, Hauser, Parker, Gracey, Warren, and other returned missionaries to lie unused, and to refuse to employ its other chief ministers in this service. There is not a minister but will be glad to help, if asked. Let the Board open its meetings in its new buildings by these stirring enterprises. Its semi-centennial has been a ridiculous failure for want of such enthusiasm and enterprise. May it arise, and work for the victory. Let no field be abandoned. Let Spain and Italy have their explorers immediately, and let the Board plan, announce, and carry out with all its power, measures for its relief. The Church will answer courage with courage, zeal with zeal. Try her.

THE METHODIST QUARTERLY.

The *Methodist Quarterly* for July opens with a paper by Bishop James, entitled "Tests of a valid Ministry and a true Church." Although this had been previously published in the *Christian Advocate* as a dedicatory sermon, its excellence warrants its republication and better preservation in the *Quarterly*. It is not surprising that our Bishops contribute so rarely to the pages of this periodical. They are, in their world-embracing diocese, men of affairs rather than men of letters. The most that the Church can reasonably expect of these men, amid their apostolic labors and journeys around the globe, is an occasional letter, like those of Simpson from Texas, or an itinerary, like that of Thomson, in India, filled with judicious observations upon men and things.

Bishop James demonstrates that the M. E. Church has all the scriptural marks of a genuine Church of Christ, selecting the Church of Corinth as the model. He shows that his branch of the Church has all the characteristics of that ancient local Church, as described by St. Paul in his two epistles; namely, a valid ministry, because divinely appointed, spiritually endowed, devoted to their office, executing it in love, preaching the same doctrines, and receiving the divine seal in the salvation of many souls. He next shows in the same way, that the laity of the M. E. Church bear the marks of the Corinthian Church membership, in their union, oneness of experience and worship, Christian integrity, and cooperation with their pastors. He then glances at the magnitude of the work which our Church has wrought, and asks a question which might well confound that ecclesiastical snobbery which lays exclusive claim to apostolic authority, and arrogantly stigmatizes our churches as "meeting-houses" and our membership as composing "societies," and not a Church of the Lord Jesus Christ. Are we heathen? Are we outside of the true Church? The article is an antidote for that disease which enervates some modern churches—traditionalism.

Dr. Luther Lee contributes the second article, on the "Literality of the Account of the Garden of Eden." He conclusively shows that this cannot be treated as a myth or an allegory, without disturbing cardinal doctrines built on it, and invalidating the authority of the Apostles, and of Jesus Himself, who assume that the Mosaic account of events in the Garden of Eden are literally true. The writer well maintains the epithet applied to him in the stormy days of controversy—"Logical Lee."

Article 3, "Whedon on Matthew," is from the pen of A. C. George, D. D. He assumes that this gospel is a compendium of Christian doctrines, and that Whedon's commentary on it is an institute or system of theology, in which the logic is not dry, the learning not pedantic, the philosophy not false, nor the metaphysics muddy. The body of the article is made up of quotations from Dr. Whedon's notes, arranged under various theological topics. We hope the paper will widen the circulation of this greatest and most scholarly commentary which Methodism, English or American, has yet produced.

Article 4 is a feast of horrors, a review of White's "Massacre of St. Bartholomew"—a crimson page of history, which the world might well forget, if it were not true that the cause of that horrible event still exists, and history perpetually repeats itself. The article is written by an old contributor, Rev. Henry M. Baird, Ph. D. In his opinion Mr. White has made a book which is far in advance of anything which we previously possessed on this subject in the English language. Dr. Baird gives a graphic sketch of the events which culminated in that doleful day, which blots the history of France and the Papal Church with a crimson stain which all great Neptune's ocean cannot wash out. A French king deliberately plans the butchery of the best portion of his subjects, and the successor of St. Peter sings Te Deum over the success of the stupendous and fiendish crime. The reviewer closes his paper with the intimation that he may hereafter examine the proofs afforded by Mr. White's work, of the premeditation of the conspiracy of the "bloody nuptials."

Article 5, by Prof. George B. Merriman on the "Application of Photography to Astronomy," is a very instructive and interesting history of the attempts to fix upon the plate of the photographer the ever-changing phenomena of the celestial bodies. At last human ingenuity has compelled the orbs which roll through the sky to write their own daily record. The fixed stars can thus be very accurately mapped, and their magnitudes determined, and the various phases of the plan-

ets, and the phenomena of the sun and moon, especially in an eclipse, can be permanently preserved for study or for comparison with similar photographs in the future. It is found, also, that two pictures of the moon, taken months apart, by reason of the moon's libration, or balancing motion, become stereoscopic, and present the spherical form with astonishing clearness. By the accuracy with which these pictures may be measured, the dimensions and distances of the bodies of the solar system may be determined with great precision, in confirmation of the results attained by the more difficult astronomical calculations. The magnified photograph gives us the exact picture of a planet, and the recently invented spectroscopic enables us to determine the material of which even the most distant fixed stars are composed. The human mind is indefinitely widening the circle of knowledge.

Article 6 is a very learned discussion of "Jacob's Prophecy respecting the Messiah," by Henry M. Harman, D. D. The paper is an elaborate and scholarly refutation of the anti-Messianic interpretations of the word Shiloh, recently foisted into Hebrew lexicography by German Rationalism.

Article 7, comprises three biblical monographs, namely, "Saul and Paul," by Philip Schaff, D. D., "The Book of Enoch," by Rev. M. J. Cramer, and "St. Paul's Closing Plea," by the editor. Our limits will not allow us to amplify respecting these more than to say, that the first discusses Paul's change of name, the second is a summary of all that is known respecting the Book of Enoch, and the third is an appreciative rhetorical critique on Rom. viii. 31-39, in which this burst of Pauline eloquence is put above the highest poetical flights of any pagan writer.

In the *Quarterly* Book Table we find a valuable review of the Episcopal correspondence on Church Union, in which the reply of the Bishops of the M. E. Church South is thoroughly scrutinized, its unfounded assumptions pointed out, its perversion of history and its sophistical logic kindly but plainly answered. This number has its usual number of discriminating and spicy book notices.

NATIONAL CAMP-MEETING.

(Correspondence.)

The third National Camp-meeting has been held, and if we may judge from the almost universal sentiment expressed, the results fully justify the propriety and usefulness of such meetings. In the numbers who professed entire sanctification, both ministers and people, and in the general manifestations of the presence and power of God, it far exceeded its predecessors. The ground was a most delightful spot. The grove, abundance of pure water, board, tents—800 in number—were all that could be desired. The Round Lake Camp-meeting Association are entitled to the warmest gratitude of the people for these ample accommodations, as well as for their successful efforts in preserving order, and thus making the stay of all exceedingly pleasant.

The management of the meeting was committed to the National Camp-meeting Committee, of which Rev. J. S. Inskip, of Baltimore, is President. It must be confessed that Bro. Inskip is admirably adapted to such a position. The Committee felt the responsibility committed to them, and if ever men sought Divine direction, they did. They met at 6 o'clock in the morning, and after a season of prayer, attended to such business as came before them. Whenever there was any doubt as to a given course, they prayed for wisdom. At 1 o'clock, P. M. they met again, and each member of the Committee prayed. Everything, so far as that Committee was concerned, was begun and ended with prayer. It may be of interest to state here, that during the ten days that the Committee were together—twice each day—there was not a vote taken, nor a decision reached, which met with one dissenting voice. Let it be remembered that these men were from six different States, and some nine or ten different Conferences.

The preaching was not only almost exclusively on the subject of the "Higher Life," but generally of the highest order. It was not mere exhibitions of rhetorical power, but simple, practical, experimental, earnest efforts to bring men directly to the cross. Many of the sermons were the richest, sweetest, most powerful, that it has ever been our good fortune to hear. The theme was holiness—holiness a present duty, a present privilege, and present enjoyment; and the results fully justify the "one idea effort," as some are pleased to call it. Not less than one hundred and fifty ministers—perhaps two hundred—from D. D.'s down to more humble laborers in the Lord's vineyard, professed to have entered into the Canaan of "Perfect love;" while members of the Church by hundreds sought and found the great blessing. The testimony of one minister may not be without interest to the readers of *THE HERALD*.

On returning from the camp-meeting, Rev. John E. Chaplain, D. D., of Philadelphia, preached a sermon to his congregation on the subject, which is reported in *The Home Journal*, entitled, "Round Lake Camp-meeting, a Latter-day Pentecost." The Doctor says:—

"By the grace of God, I have been at the Third National Camp-meeting, at Round Lake, in the State of New York. I expect to thank God for it through everlasting ages.

"I shall feel better, if in the outset I make a confession. As the meeting was called for one specific purpose—the promotion of Christian holiness—I felt a prejudice against it; and it was a prejudice of such long standing, and of such strength, as to keep me from both the similar annual meetings which had preceded it, though they were both held within much more easy distance. It was no prejudice against Christian holiness, but it was a prejudice against meetings for the special end of promoting holiness, as if all other means of grace were not for that end. It seemed to me like an implied libel on other meetings.

"The best way for prejudice against anything good to be overcome, is that which Philip tried with Nathaniel. Nathaniel was prejudiced against Jesus, and said, 'Can there any good thing come out of Nazareth?' Philip said unto him, 'Come and see.' Like another Philip, my wife

urged me to go; my Presiding Elder urged me; several friends urged me. The result is, my prejudice is gone, never to return. I now say, let all our meetings be for the promotion of holiness, but let us have some meetings specially for this. Round Lake Camp-meeting was a latter day Pentecost. Much as I desire to visit Jerusalem, if God ever permit, I count my little trip to Round Lake much more valuable than even the most extended Holy Land tour."

The Doctor, in another part of the sermon says:—"The best way I have of judging of the effects of the meeting, is to look at the effects on my own heart. I expect to thank God forever for the effect of the meeting on my religious life. God spake to me there. The Holy Ghost fell on me there. The cleansing power of the blood of Jesus was felt there. The light of God's countenance smiled on me there with a lustre such as I had never known before. Hallelujah! I feel in a way that I never felt before, that I am altogether the Lord's."

This was not the experience of Dr. Chaplain only, but of scores of ministers, who went to the meeting as he went. Would that all who attended could have come away feeling as he did; we should have heard less of cold criticism, and more of praise.

It is remarkable what an influence this meeting has had to disarm prejudice on the subject of holiness. Many who had turned a cold shoulder to the subject for years, confessed that not only had their prejudices all been removed, but that they had entered into the blessed experience of perfect love. In fact, so manifest was the power of God, that all, except a few who were predisposed to criticism, and who made no efforts, while there, by entering into the spirit of the meeting, to allay returning symptoms, were obliged to confess, "Truly God is in this place."

It is seldom that the interest of an ordinary camp-meeting can be kept up for ten days. It was once tried, I believe, at Martha's Vineyard, and failed, and has never been attempted since. The meeting culminated on the Sabbath, and steadily diminished to the close. But the interest of the National Camp-meeting knew no abatement to the close.

The sacramental season was one worth a journey of a thousand miles to enjoy. Here were Christians of all names, and from nearly every State in the Union, as well as from Great Britain and Canada. We met under a large tent, capable of holding some three thousand persons. Bishop Simpson conducted the services, and with flowing tears, and loving, joyful hearts, more than a thousand souls bowed before the Crucified, and received the memorials of His broken body and shed blood. It was good to be there. A note placed in the hands of the writer at the time, by a brother of the New England Conference, who the night before was earnestly seeking purity of heart, expressed the feelings of hundreds: "My dear brother, I want to tell you that this is the best morning I ever knew. Jesus saves now—saves me fully. Glory to His name."

A complaint has been made that the Committee restricted the preaching to such ministers as were known to be in full sympathy with the objects of the meeting. This is true; and their course, in this regard, must commend itself to every unprejudiced mind. The Committee stated in their "Circular," that "the special design of this meeting was to awaken a deeper interest in the doctrine and experience of Christian Holiness, as set forth in the recognized theological standards of the Methodist Episcopal Church, and taught and enjoyed by many of the people of God of other denominations." Would it not have been unwise in the Committee, who were held responsible, before the nation, for the carrying out of this purpose, to have called upon brethren to preach, who were known not to be in sympathy with the object of the meeting; or who were not known to be in sympathy with it, while there was no want of men, equally able, known to be in perfect sympathy with it? It would have been much like a body of Prohibitionists prosecuting a Temperance campaign, with able advocates of Prohibition ready to enter the field, yet passing by these, and calling to their aid moral suasionists, who were known not to sympathize with that particular method of promoting Temperance.

It has been objected that sinners were not preached to, but the sermons were all addressed to the Church. This is in part true. Full salvation was the prominent topic of each sermon, because that was the prominent object of the meeting. But sinners were not overlooked, nor uncared for. Many of them sought and found Christ—forty in a single night. Seldom have there been more souls converted at any camp-meetings in the land, than at these National meetings.

There was a most wonderful absence of everything like censoriousness, or fault-finding—complaining of ministers or churches. Such expressions found no encouragement there. One brother remarked, that he had "moved out of Grumbling Alley, into Thanksgiving Street." This was the general spirit of the meeting. No one could complain of the spirit of the meeting in this regard, unless he remained on the outside for purposes of criticism.

The Committee have received many pressing invitations from various sections—East, West, and the Middle States, to hold the next meeting in their locality; but they have reserved their decision for a future day. And yet, strange to say, some, who have taken no part in either of the camp-meetings, think, or say they do, that these meetings have had their day, and done their work, and should be abandoned. Cannot such brethren read the "signs of the times?" Do they not see in this a Providential interference to stir up Methodism to accomplish the work for which God raised her up, namely, "to spread Scriptural holiness over these lands?" It is not too much to say, that the three National Camp-meetings have given a greater national impetus to this doctrine than it has received in the last fifty years. It has restored the old Wesleyan experience and phraseology, and in this

the wide-spread prejudice against it is melting away like snow before a summer sun. It portends a bright future for the Church. Would that it might fall on the land of the Pilgrims, until tongues of fire should everywhere proclaim a full salvation.

W. M. D.

The well known and influential Massachusetts politician, "Warrington," at last concedes the advisability of putting Prohibition into the Republican platform. In a late letter to *The Republican*, he says:—

It may indeed be a question whether the party should not recognize the facts as they are, and when they nominate Gov. Claflin, adopt his platform, and make themselves responsible for it. While opinion on this subject was unsettled, it was of course inexpedient to make any declaration, but many persons think that opinion in a moderate direction is now well enough settled to justify a departure from this policy.

As he has been for several years the platform maker of that Convention, and has hitherto objected to any such recognition, this concession is the more important. If the party have the courage to utter this word, it will have a magnificent campaign, and win the greatest victory it has achieved for years. "Greater is he that ruleth his spirit than he that taketh a city," and the Massachusetts Republicans that have taken a country, should now proceed to govern this local spirit. It would also thus take a city. Boston would be captured by such a resolve. Massachusetts for thirty years has pronounced in favor of Prohibition. Why should not the party that governs her acknowledge this fact? Let the word now be spoken, and hundreds of speakers will defend it before the people and win for it an endorsement that will convert every Boston paper to its support.

The Congregationalist is doing the cause of temperance great harm by its unjust declamations against the Constable and Governor of the Commonwealth. They have never refused to execute the prohibitory law. The sale of lager beer is suppressed, just as far as whiskey, and both of them far more than their friends desire. The rum-sellers feel the arm of the Commonwealth. When it talks about "a law concerning which there is a division of sentiment," it well knows this division is, as it has ever been, one of rum on one side and prohibition on the other. There is no middle ground. Mr. Spooner, who is often quoted by the enemies of the law, approves of it as it stands, and will support it. The law too, will be enforced, if *The Congregationalist* does not divide the strength of its friends by its unjust statements. Gov. Claflin is fighting this foe of the State steadily, wisely, triumphantly. He has suppressed one class of drinking. Bars are obsolete to-day in this city. He will the rest. So far from malfeasance, he is faithful. In this greatest crisis in this great reform, stand by a trusted leader. Criticize him, encourage him, support him. No two men in this State are more devoted to the cause of Prohibition than the Governor and Constable. Hold up their hands and the victory is assuredly and perpetually ours.

The Prohibition candidate for Governor in Maine, has accepted the nomination in a strong letter, which shows that his party is advanced to the front on all present successful national questions, and is also clear as to the coming duty. Thus he speaks on the main question:—

"And, for all these purposes, temperance men feel that the most valuable production of a State or Nation is its men; and the greatest destruction that can befall any people is the destruction of its manhood. And the surest and swiftest destroyer of nations, now suffered to exist, is the selling and drinking of intoxicating liquors! Impressed with these convictions, temperance men seek first the salvation of the manhood of the State; feeling that this secured, all else follows as a natural result. And to this end will they ask the entire abolition of the traffic in alcoholic liquors as a beverage. This they will seek by all moral means, aided by whatever of legal force the exigencies of the case may require. Practical results they purpose to reach, and certainly by the mildest possible means.

"Viewed from these standpoints, I trust temperance men will no longer be charged with entertaining but 'one idea.' There is a foundation plan, not only for the advancement of good, but for the destruction of evil. And here, I trust, they will meet no antagonism from existing political parties. Most assuredly the true men of all parties cannot desire other than the ultimate good, and the destruction of whatever lies in its pathway.

"In this spirit, and to these ends, and these alone, fully appreciating the sacrifice involved in distrust of my own ability, but fully confident of the final triumph of the principle at issue; in malice toward none who may differ in opinion with myself; and confidently bespeaking charity of all from whom I differ, I accept the honor of the nomination tendered; asking upon the whole temperance movement the 'considerate judgment of mankind, and the gracious favor of Almighty God.'"

This has a good ring in it that it will be heard a long ways off in space and time. Honor to the first prohibition party candidate for Governor.

The Peninsula Courier of Ann Arbor quotes our article on Secular Colleges in full. It also examines it with equal fullness. We do not object to its review except in its opinion that we intended to unite the rise and progress of the University with a single name. Such was not our intention, nor can such conclusions be legitimately drawn from the article. We have no doubt that Michigan will flourish for a season, as it has flourished under previous presidents. But its prosperity in the future, even more than the past, depends on its

being positively Evangelical. *The Courier* shuns the religious question, which it knows is really the main issue. May it be met wisely.

ATTENTION, FRIENDS.—"CREDO" is receiving very general commendation. It is a stirring volume. Every minister will want it. Only one new subscriber will secure it. If any of our ministers, anywhere, or any other clergyman, does not now take *THE HERALD*, they can get both the paper and the book for the subscription price to *THE HERALD* alone—\$2.50 only. Every subscriber can obtain this very desirable work by a very little effort. Try.

We wish to call attention to our new List of Premiums. We offer essentially the same list on a more liberal basis than ever before. We are greatly encouraged, and hope for an active and successful campaign to begin this summer.

WILBRAHAM.—The next term commences August 25, not September, as announced last week. See advertisement.

BOSTON DIRECTORY.—We have received the Boston Directory for 1869, from Messrs. Sampson, Davenport & Co., 47 Congress Street, Boston. It is a bulky volume, growing from year to year, and is as indispensable to all business men as their day-book or ledger.

NOTES.

The Transcript felt bad when the Alliance asked Mr. Spooner to resign. It now feels bad that it rescinds that request. Will nothing the temperance people do please this plucky little sheet?

The Commonwealth has a new Editor. It abandons the prohibitory law, and quotes Mathew Vassar's brewery as a proof of its correctness. We are glad to see this streak of orthodoxy in it, but sorry when it begins to fall back on this class it did not select a better specimen. As it mixes him up with Theodore Parker, the liquors are nearer the customary sort. Its energetic proprietor should not let it leave its old mooring, especially when the grand fight is just beginning. Let it stick to Garrison and Phillips, they are as safe leaders in this as in the previous reform.

The Essex County Woman's Suffrage League, met at Newburyport, the 28th ult. Messrs. Garrison, Bowles, Vibbert, Mrs. Hanaford and Mrs. Howe spoke. It was fairly attended, and more than fairly successful.

The Executive Committee of the State Temperance Alliance, had an enthusiastic meeting last week Wednesday. It being ascertained that Mr. Spooner would cooperate with the Committee, the resolution requesting him to resign was rescinded. A Committee, to cooperate with the Prohibitory Committee, was elected, and an excellent feeling pervaded the meeting, both of courage and hopefulness. The old Anti Slavery ring was in every speech, and the smoke of the battle was welcome. For God and the right is its motto.

The last *HERALD* contained correspondence from Michigan, Louisiana, Virginia, New York, Kansas, India, and New England; the week before from Rome and Germany; that is not a bad distribution of forces. All roads lead to Rome and *THE HERALD*.

The Transcript asks:—

"Is the connection any closer between a creed and Academic Groves than between a creed and a counting-room?"

It would be well if there was a little more connection than there usually is between the true creed and the counting-room. "I believe in Mammon and myself," is its usual creed. Will it tell us if it is possible to separate a creed and a college? Has not every academic grove its altar, some of idolatry, some of true worship?

MIXED.—Last Sunday Gen. Grant went to the Methodist Church at Long Branch, and heard Bishop Simpson, and Monday night attended a ball given in his honor. Poor amalgamation that.

The Transcript replied to the question of *The Tribune*, which we quoted last week, whether "people should be licensed by the State to disseminate a virus," by asking another question:—

"In lunatic asylums there are cases of insanity caused by religious excitement. Would *ZION'S HERALD* favor a law prohibiting revivals and camp-meetings?"

If by the testimony of officers of prisons and almshouses and charitable institutions, three fourths of the crimes and poverty of the land were due to revivals and camp-meetings, we should urge their legal prohibition. Will *The Transcript* agree to submit the drinking of intoxicating beverages to that test?

The Independent seems to think because President Haven chose a Church over a non-Church College, therefore it was not secularism that drove him, but ecclesiasticism that drew him away. That is a fine point even for so fine a pen as *The Independent's*. We doubt if its spectacles can discern the distinction its pen can make. Every man's action, official and other, is mixed. We have no wish to compel any person to be an example of a reasoning they do not themselves advocate. Yet we doubt notwithstanding the good natured bow the retiring chancellor makes in his valedictory, if he worked out his full thought, that he would come far away from the position of *THE HERALD*, which is, that all colleges, as all journals, should be Christian; and that any liberality that makes broader boundaries than that of the Gospel, is not liberality but as the apostle calls it, licentiousness. On that basis only, can colleges or churches, papers or parties, permanently flourish.

The Methodist Church.

MAINE ITEMS.

The great interest of the past week has been the International Convention of the Young Men's Christian Association, which held its annual meeting in Portland, commencing Wednesday, July 14, at 3 p. m. The sessions continued till Sunday evening following, closing at that time in a farewell meeting at City Hall, which overflowed into Chestnut Street Church. From first to last the proceedings were characterized by an earnest Christian spirit. And this is true even of the spiciest debates.

I can give little more than an outline of the business transacted. The Convention met at State St. Church (Congregationalist), and organized, having been called to order by the President of last year, H. Thane Miller, esq., of Cincinnati.

W. E. Dodge, esq., of New York, was chosen President; and J. S. McLean, of Halifax, N. S.; Gen. Clinton B. Fisk, of St. Louis; J. Wanamaker, of Philadelphia; Prof. Wilson, of Toronto; H. D. Hyde, of Boston; C. N. Todd of Indiana; J. L. Baker, of San Francisco; Arthur Little, of Fond du Lac, Wisconsin; J. G. Parkhurst, of Providence, and J. E. Gramar, D. D., of Baltimore, Vice-Presidents. J. R. Sypher of Pa.; C. B. Ramsdell of Washington; H. H. Burgess, of Portland, and J. R. Dougall, of Montreal, were elected Secretaries. While the Committee on Permanent Organization were out preparing their report, a delegate from Hartford, Ct., presented to the Convention, on behalf of the ladies of that city, a beautiful banner of white silk, emblazoned with a cross gracefully decked with ivy, with the mottoes, "JESUS IN EVERYTHING," "EVERYTHING IN JESUS."

About the same time a telegram extending fraternal greetings from the National Camp-meeting, at Round Lake, was received, and a despatch of like character sent in reply. The former called up Camp-meeting John—who had just attended at Round Lake his 199th camp-meeting. The clergymen of the city and vicinity, and members of the press were made "Corresponding Members," and as such invited to sit with the Convention.

Wednesday evening a grand welcome meeting was held at City Hall. Addresses of welcome were made by Mayor Putnam—in behalf of the citizens—and by Rev. Dr. Caruthers, in behalf of the churches and the Young Men's Christian Association. Responses on the part of the Convention were made by ex-Governor Pollock of Pennsylvania; Gen. O. O. Howard, Prof. D. Wilson of Toronto University, W. E. Dodge, jr., Gen. Fisk, and H. Thane Miller, esq., of Cincinnati. All the speeches were able and earnest, some of them eloquent and powerful. The welcome meeting was a grand success, and its influence upon the audience cannot fail to be lasting and good. The

SECOND DAY

began with earnest, lively prayer-meetings. The early part of the business session was consumed in hearing reports and in the appointment of some new Committees; after which the Convention discussed the sixth topic, suggested by the Executive Committee, "Personal Consecration to Christ essential to real success in Associational work in its grandest phase,—the conversion of young men."

Dr. A. Wickes of Brooklyn, N. Y., Messrs. Rowland and Mathews of Boston, Mr. Tucker of Worcester, and others spoke upon the topic, all urging the necessity and effectiveness of full consecration.

Just before adjournment at noon, the President, in behalf of Judge Young, of Prince Edward Island, presented to H. Thane Miller, esq., of Cincinnati,—the President of last year,—a beautiful card, bearing the motto, "DISTINCT AS THE BILLOWS, ONE AS THE SEA."

The afternoon session commenced with a prayer-meeting of about an hour—full of earnestness—a refreshing season. At the commencement of the business session—after the devotional exercises—an opportunity was given for the offering of resolutions, and many were offered. After the reception of several telegraphic and other communications, the first topic for the afternoon was taken up and discussed. It was "The need of buildings for, and owned by the Associations, and the plans for the accumulation of building funds." The general feeling seemed to be in favor of strenuous efforts on the part of each Association, to provide itself with a home.

The question, "Is it expedient to open the Rooms of our Associations on the Lord's Day?" Messrs. Buckley of Stamford, Ct.; White, of Washington; Voege, of Bethlehem, Vt.; Storer, of New Haven, Ct.; Sheaff, of Cincinnati; Mathews, of Boston, and Gen. Howard, favored the affirmative, as the opening of the rooms would provide a place to which sailors and others might be invited, and brought within the reach of religious influences, while at the same time they were kept away from haunts of vice. Messrs. Pond and Callender of Boston, and Stanton of Pittsburgh, spoke in opposition.

The Committee on Credentials reported 610 delegates. The principal business of the evening sessions was the reception of Matthew Hodder, esq., of London, Eng., who was introduced by the President, and spoke at some length, in a very fraternal spirit. His remarks were received with much enthusiasm. Rev. E. Hawes of Philadelphia, responded in the same strain, and the Convention sang,—

"Blest be the tie that binds."

D. L. Moody, esq., of Chicago, one of the leading spirits of the Convention, opened the discussion of the topic, "What forms of Christian effort, outside the special work for which

the Associations are organized, have been most successful, and how have these been prosecuted?" The speaker advocated "more work and less talk." "Paul and the Apostles did not 'resolve' this and that. All we read of the Apostles is, 'The Acts of the Apostles.' Find out what men are fit for, and set them to work." He was followed by others upon the same topic. The

THIRD DAY

like the second, began with warm, hearty prayer-meetings. The topics discussed in the forenoon were, "Monthly Social and Business Meetings of Associations. Objects of each and how best conducted? Who shall be active and voting members and officers of Associations?" The second question came up in a discussion on the report of the special Committee on the report of the Executive Committee, or rather, on that portion of said report, relating to representation of Associations in the International Convention.

A portion of the session was devoted to raising funds to be placed at the disposal of the Executive Committee, for the purpose of publishing a monthly magazine, and such other purposes as may aid the work of the Associations. A resolution was adopted extending Christian greeting and a promise of hearty cooperation to the "Young Women's Christian Associations."

In the afternoon two resolutions were reported by a Committee, and adopted by the Convention, which express, it would seem, the sentiments of at least a majority of the delegates upon an important point. They are as follows:—

The Convention reaffirm the action of the Convention at Detroit, in 1868, expressed in the following words:—

"Resolved, That, as these organizations bear the name of Christian, and profess to be engaged directly in the Saviour's service, it is clearly their duty to maintain the control and management of all their affairs, in the hands of those who profess to love, and publicly avow their faith in Jesus, the Redeemer, as divine, and who testify their faith by becoming and remaining members of Churches held to be Evangelical."

And they would add the following further affirmation:—

"And we hold those churches to be Evangelical, which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, believe in the Lord Jesus Christ the only begotten Son of the Father, King of Kings and Lord of Lords (in whom dwelleth the fullness of the Godhead bodily, and who was made sin for us though knowing no sin, bearing our sins in His own body on the tree), as the only name under heaven given among men whereby we must be saved from everlasting punishment."

The remainder of the session was occupied with reports of Committees and discussions.

FOURTH DAY.

This was the last business day of the Convention, and in addition to the usual routine business, votes of thanks, &c., the following topics were discussed. "The expediency of continuing the Lecture Bureau." It was decided to continue another year at least, but to instruct the Bureau to employ only men in sympathy with evangelical views.

"Where shall the Convention meet next year?" After invitations and enthusiastic speeches in favor of accepting them, from San Francisco, Washington, and Indianapolis, Ind., the latter place was selected.

In the afternoon the question came up, "What relations should women sustain to Young Men's Christian Associations?" H. Thane Miller thought "they should be associate members; in other words, they should be united to us." The proper manner of conducting social meetings was also ably discussed.

Near the close of this session the Committee on Credentials made its final report. 773 delegates and 57 corresponding delegates were reported as having reported themselves; making a total of 830.

The evening session was held at City Hall. The principal topic discussed was "How shall we reach the young men who come to our towns and cities?"

It was ably discussed by Messrs. Lee of New York, Chamberlain of San Francisco, Hodder of London, Jenkins of Pittsburgh, Gen. Fisk of St. Louis, Sypher of Pennsylvania, and others.

On the Sabbath the pulpits in the city and vicinity were filled ably and acceptably by clerical delegates to the Convention, and many of the Sabbath-schools addressed by enthusiastic workers in that department, both clerical and lay.

In the evening a grand farewell meeting was held at City Hall, which was addressed by various speakers, among them Rev. Wm. Morley Punshon, who is spending a vacation among our beautiful isles. The Hall was crowded, and a rousing meeting was also held at Chestnut Street Church.

On looking over the whole affair, there is much to admire, much to be thankful for, little to deprecate, and perhaps nothing to condemn. There was one feature, however, which seems to Methodist eyes and ears quite out of place, to say the least,—the fashion of applauding in a theatrical manner, by the clapping of hands, everything in the least degree pleasing. This method of expressing approbation was used as readily at the end of a sentence in defence of the divinity of Christ, of an ascription of praise to Him, as after a witticism, used in many places where a hearty Amen or Hallelujah would have been far more appropriate; and used so often, and with so little discrimination, that it lost all significance long before the close of the first day.

On Sunday 25th, Rev. Mr. Punshon preached to a crowded audience in Chestnut St. Church, Portland, on Heb. xii. 16. "Let there be any profane person, as Esau, who for one morsel of meat sold his birthright." His subject was "the sin of Esau," which, after a somewhat lengthy introduction, in which he defended Esau from some unjust imputations, he considered as consisting in three particulars: "Thoughtlessness—Worldliness—Unbelief." The sermon, though not

remarkable for eloquence or power, was nevertheless spiritual, interesting and profitable, and manifested the preachers' remarkable rhetorical excellence and skill, as do all his sermons and lectures. Rev. Mr. Stevenson, of Montreal, preached in the same place in the afternoon, and his sermon is spoken of as able and powerful.

A TRIP TO AROOSTOOK.—Rev. E. A. Helmershausen says:—"Took the cars at St. Stephen, N. B., opposite Calais, for Richmond, thence four miles to Houlton village in A. County. The village has grown very much since I last saw it about five years ago. It has now six churches, two recently built, and one rebuilt. Several costly residences have been built and others are going up. Rev. H. W. Bolton and his enterprising and generous people are building a parsonage. They pay their minister \$900. Bro. C. H. Fernald, A. M., is Principal of the Academy, and Mrs. F., Preceptress. He has two to three thousand geological specimens. The Academy has had 125 students per term, and is rapidly growing in influence. They are now erecting a new building at a cost of \$7,000, in a central and beautiful spot in the village. A few miles of railroad will soon connect Houlton with the railroad to Calais and St. Andrews. Success to noble Aroostook. All visitors there like her people and her broad lands."

NEW HAMPSHIRE.

The committee having charge of Epping Camp-ground, are active in making preparations for the camp-meeting.

A new fence is being erected around the ground. New cottages are going up, and old ones are being remodeled and improved. Families are beginning to move into quarters, and camp out. This grove is a charming resort for those who have vacations and want to rusticate at reasonable charges.

The vote for Lay Delegation in New Hampshire is all for the change. Some express grave doubts, however, as to whether the majority would have been as it is, if there had been a full vote. But a vote is a vote, if large or small. Now let us see the end, and "Let us have peace."

The M. E. Society in Methuen, Mass., Rev. J. Noyes, Pastor, have purchased a site for a new church in a slightly place for \$1,000.

At Salem, Pleasant St., Rev. N. M. Baily, Pastor, the society have purchased an organ at a cost of \$550.

The Main Street Church, Great Falls, under the pastorate of Rev. C. E. Hall, have painted and frescoed the walls, and improved the general appearance of the audience chamber to their church.

The new parsonage at Garden Street, Lawrence, is looming up rapidly. The many friends of Revs. T. Carter, S. N. Bryant, and E. A. Smith, will be pleased to learn that they are recovering from their recent sickness and occupying their pulpits.

We have a good soldier of the Cross in this Conference who is in the fiftieth year of his itinerancy, and resides in Brooklyn, N. Y. A few weeks previous to the Epping Camp-meeting always finds Father Norris in New Hampshire, and after the Apostle Paul's fashion, visiting the churches; spending one Sabbath here and another there, among old acquaintances and friends, cheering up the believers, warning sinners, and blessing the children. Surely this man brings forth fruit in old age.

MASSACHUSETTS.

BROOKLINE.—The Lord is reviving His work gloriously on this charge. Quite a number have requested prayers, and some ten or twelve found peace in believing. The Church are also entering more upon the work of winning souls to Christ.

PLAN OF EPISCOPAL VISITATION FOR 1869.

Conference.	Place.	Date.	Bishop.
Delaware,	Milford, Del.	July 22.	James.
Oregon,	Eugene City,	Aug. 6.	Kingsley.
Nevada,	Washoe City,	Aug. 19.	Kingsley.
Cincinnati,	Hillsboro',	Aug. 25.	Ames.
East Genesee,	Phelps, Ontario Co.,	Aug. 25.	James.
Des Moines,	Indianola,	Aug. 26.	Clark.
California,	Napa City,	Aug. 26.	Kingsley.
Detroit,	Central Church, Detroit,	Sept. 1.	Scott.
Iowa,	Muscatine,	Sept. 1.	Thomson.
Central German,	Newport, Ky.,	Sept. 2.	Ames.
North Ohio,	Norwalk,	Sept. 3.	James.
Northwest Indiana,	Lafayette,	Sept. 8.	Clark.
Indiana,	Evansville,	Sept. 8.	Ames.
Southern Illinois,	Vandalia,	Sept. 15.	Thomson.
Central Ohio,	Findlay,	Sept. 15.	James.
Michigan,	Grand Rapids,	Sept. 15.	Scott.
S. Eastern Indiana,	Trinity, Indianapolis,	Sept. 15.	Simpson.
Northwest German,	Second Ch., Milwaukee,	Sept. 16.	Clark.
Upper Iowa,	Independence,	Sept. 22.	Clark.
Illinois,	Lincoln, Logan Co.,	Sept. 22.	Thomson.
Wisconsin,	Appleton,	Sept. 22.	Scott.
Erie,	Franklin, Ven. Co., Pa.,	Sept. 29.	Ames.
Tennessee,	Huntingdon, Carl Co.,	Sept. 29.	Simpson.
Central Illinois,	Canton, Fulton Co.,	Sept. 29.	Thomson.
West Wisconsin,	Peotiche City,	Sept. 30.	Scott.
Ohio,	Centenary Ch., Marietta,	Oct. 6.	James.
Rock River,	Embury Ch., Freeport,	Oct. 6.	Clark.
Genesee,	Lyndonville,	Oct. 6.	Ames.
Holston,	Jonesboro',	Oct. 7.	Simpson.
Minnesota,	Minneapolis,	Oct. 7.	Scott.
Southwest German,	Burlington, Iowa,	Oct. 7.	Thomson.
Georgia,	Atlanta,	Oct. 14.	Simpson.
Alabama,	Mount Hermon,	Oct. 21.	Simpson.

The India, and Germany, and Switzerland Conferences, and also the Chinese and Bulgarian Missions, are to be visited by Bishop Kingsley in 1869 and 1870.

The Christian World.

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—Num. xiv. 21.

THE LONDON MISSIONARY SOCIETY recently held its anniversary exercises in London, and it was a season of great interest. The operations of the Society are very extensive as will be seen by the following extract from its annual report:—

"The number of chief stations in all the Missions is 130. The native churches of the Society are 150 in number; they contain 35,400 members, in a community of nominal Christians, young and old, amounting to 191,700 persons. Of these, nearly 13,000 are in Polynesia; nearly 6,000 in the West Indies; over 5,000 in South Africa; and 2,400 in India. The converts under the Society's care speak altogether twenty-six languages. The native agency employed by the Society has for several years been growing large. In certain missions, especially in India, a large proportion of the male members of native churches have found employment as teachers; and of late years the missionaries of various societies have been weeding their agency, and retaining only its superior elements. Altogether the Society has fifteen institutions for training them, which now contain 170 students. The total number of native assistants is above 1,200, of whom 81 are ordained pastors and missionaries. The English missionaries of the Society are now 158 in number. The Directors regard it as a matter for great thankfulness, and as a token of continued approval of their work, that they have received this year, as they did in 1867, a large number of offers from young men to enter upon the Society's service. And the Directors report, with great pleasure, that they have, during the year, accepted no less than eighteen. Amongst them are two of the missionaries' sons. The total number of missionary students in the Society is now forty-two. The educational agencies of the Society are more varied, and of a higher character than ever before. The institutions and high schools in India are very efficient, and are full of scholars. The general scope of the Society's efforts, so far as figures can show it, is set forth in a table, with which we will not occupy the time, but simply state that it shows a total of 25,487 church members, and 191,798 native adherents, 689 schools for boys, with 23,756 scholars, and 353 for girls, with 13,423 scholars."

Rev. Dr. Morton Brown, one of the speakers on the occasion, thus refers to the great change that had been wrought in India through missionary labors:—

"When our first missionaries went out to India our own Government was so dark and unchristian that it would not allow them to settle upon the soil. What is the condition now? Our missionaries and all others are as free to preach Christ throughout the length and breadth of India, as we are free to preach Christ in England through its length and breadth, and that ex-Governor-General who has just returned to this land, an honored Christian man himself, the patron of schools, the friend of churches and chapels, the friend of ministers and missionaries, has been ruling that vast empire on Protestant principles. He has come home to England; and that man has but little sympathy with his Master, or with the great mission work of his Master, who is not prepared to honor the name of Lord Lawrence. But what have we done for India? Why, our Christianity has already stabbed to the heart the great systems of idolatry and heathenism there. Already education is spreading throughout the entire of our Indian empire. Already the Bible is translated into almost every dialect there, and people are wondering at the power of this Western religion, and its energy to shake existing systems. On the one hand it has created infidelity to the old systems, and, on the other hand, it has begotten inquiry in reference to that Gospel that is going forth conquering and to conquer."

NEW ZEALAND.—Among the eight Europeans lately massacred in New Zealand, was the Rev. John Whitely, who had been laboring there as a missionary 36 years, and was the oldest Methodist missionary on the island. "His body was pierced with five bullets. During the fierceness of the late wars his life seemed safe everywhere, and the present determination of the rebels could not be more thoroughly exemplified than in murdering him and stripping him of his coat and waistcoat. The generally supposed head of the small party who committed these murders was a native for whom Mr. Whitely stood godfather when he baptized him." The London Watchman of the 2d of December, contains a letter from Mr. Whitely, in which he says that during the thirty-five years of his sojourn there, he had never felt so desponding. The rebellion of the Maoris still continues, and in it a large number of the converts are involved.

DR. DUFF.—This veteran and successful missionary recently addressed the Free Church Assembly of Scotland on the subject of missions. Judging from his address, he still retains his vigor of intellect, and ability to defend the cause so near his heart. The Duke of Somerset receives suitable notice, and the worldly spirit everywhere in the way of sending the Gospel to the heathen, is presented in its true light. We extract the following:—

"I have gone to men in the hope of getting £100, or it may be more. But, seeing from my dress or appearance that I am a minister, and smelling something of what is coming, [applause] they start up with started hair, or a nervousness like a person struck with a torpedo. You begin to argue. It is utterly vain and useless to attempt it. The vanity of the thing is perceptible. Then you go to another; but he has set his mind upon accumulating a certain amount before he dies, that he may be spoken of by the world. You go to another and you find that he has added, at a great expense, two or three splendid horses to his stud, and he has nothing to spare for the perishing nations. Another one wants to add a ship to an already magnificent fleet, and he cannot spare the sum of £500 for the purpose of missions. So on it goes. Another one, not content with a mansion that has long pleased his ancestors, desires to purchase some land at great expense, that the value of his property may be added to. He spends some £10,000 or £15,000 upon this, and yet he can spare nothing for the cause of Christ. Another will say: 'I am not content with the house of my fathers. I have been adding to it, putting up turrets, making wings, and refurnishing my drawing-room. I have a heavy bill to pay, and I have no money to spare for missions. So on it goes. I ask another if I can expect anything from such and such a man; but I am told that 'he won't be bled.' This looks like slang, but it is very correct. He won't be bled, for he cannot lose any of his corporeal blood. He would no more part with a little of his money than a cupful of his blood; even though his doing so in the one case might save his life, and doing so in the other might secure a blessedness for his spirit."

Our usual summary of General Religious Intelligence has had to give place to more pressing matter this week. Indeed the churches are somewhat Laodicean during the dog-days, —the clocks run down, as it were.

BELFAST AND THE UNITARIAN CONVENTION.

(Correspondence.)

One hundred years ago this locality was in a wild and primitive condition. Had I been clothed in a *corpus* then I might have seen my great ancestor felling the trees of the forest here, and preparing for the reception of his coming family a rude log cabin—for he (James Miller) was the pioneer settler of this town. A year later (1770) he was joined by other pioneers from Londonderry, N. H., and the work of settlement was at once commenced in good earnest. In 1778 the General Court of Massachusetts was petitioned for corporate powers, and Belfast was enrolled among the towns of the Province of Maine and Commonwealth of Massachusetts. The town was named on this wise: Those of the settlers who were natives of Londonderry, were desirous of conferring on the infant settlement the name of their birthplace, but Miller, having been born (of Scotch Irish parents) in Belfast, Ireland, was strenuous to have that appellation bestowed upon it. Finally, it was agreed to settle the dispute by an act of sortilege, and to that end a copper was snapped and the lot, thanks to good luck! fell upon Belfast, which euphonious word became the name of the town.

Belfast is one of the most charming cities of New England. Like a peerless queen it sits enthroned on the slanting banks of Passagassawakeag River, and commands a most winsome view of Belfast Bay. Years ago, as I gazed with delight upon the Bay of Naples then outspread before me, I made note of the fact that for picturesqueness of scenery, Belfast Bay might safely be compared with that of the Neapolitans.

In the city proper are five churches, the best of which is the Methodist Episcopal, whose rich toned bell, swinging from a lofty tower, often peals forth thanks to the generosity of a former resident—Hon. Jacob Sleeper. Rev. Luther P. French occupies "the quarter-deck" of said ship of Zion, and it is a well known fact that he acts his part as well as he did while acting as an intrepid chaplain in the Army of the Potomac.

Last week there were some ripples on the ecclesiastical waters here, caused by the Unitarian Conference, which, in a session of three days, made such rapid strides in the domain of free thought as to overlap the old barriers of the Channing school. Free discussion was desired to the extent of calling up the tangible presence of several Orthodox divines who happened in as spectators. Rev. Stephen Thurston (Congregationalist) being pressed to speak, threw a bomb-shell into the camp, which exploded and hit Rev. Dr. Sheldon severely in the face. Rev. Wooster Parker (Congregationalist), of Belfast, in his remarks, thought the mission of Unitarianism evidently was to convert Christianity to the world, instead of converting the world to Christianity.

Rev. Mr. Savary, of Ellsworth, in his essay on the Sabbath question, argued that the Sabbath should in part be a day of recreation and amusement. He maintained that the church edifices should have attached to them a building fitted up with all the paraphernalia of a theatre, ball-room, billiard-salon, restaurant, and reading-room, which should be made available on the Sabbath. He thought the Church ought to thus throw around common amusements the sanctities of religion. Some of the brethren favored Mr. S.'s views, while a few denounced them. One brother (Rev. Mr. Buck of Portland) wanted the time to come when, if Independence Day occurred on Sunday it should be duly celebrated by the ringing of bells and salvoes of artillery.

On Thursday evening the question of amusements was discussed. Nearly all who spoke on the question favored card-playing and dancing.

One minister piously affirmed that it is his custom to commence and conclude a game of cards by prayer! He and others maintained that parents should teach their children to play whist, etc., and the reason alleged was that by making the amusement a common affair, it would cease to be regarded as an evil. It appeared by the clerical testimonies rendered that but few of the brethren were not accustomed to play cards. Rev. Mr. Bailey, of Portland, believed it a Christian duty to instruct his children in all the common games of the day, and to have no prohibitions with regard to their ordinary use.

One brother thought it hardly proper to close the session without changing the subject, and therefore, citing the Methodists as a good precedent in the right direction, suggested that the exercises be changed by love-feast testimonies. His advice, however was disregarded, and the people left the church without the *agape*. I was not present at the earlier sessions of the Conference, but am told that some of the exercises were of a commendably devotional cast—and that prayers were offered of a Christian type and spiritual tone.

It seems strange indeed, that teachers of ethics and religion are to be found in New England, who are willing to tamper with sacred precepts to the extent of advocating the annulment of such as may be in conflict with the depraved proclivities of unregenerate humanity.

The experiment of quite unbounded license in making the Sabbath a day of recreation, and sanctioning, as a domestic institution, those games which lead the unwary into the paths of ruin, has been successfully tried in foreign lands, and a long array of alarming statistics of immorality and crime has been the result.

Shall we import France, Germany, and Italy to the United States, by adopting their objectionable institutions?

I have seen sufficient evidence of irreligion abroad to cause me to protest against grafting upon our New England institutions the practical rationalism and infidelity of Europe.

LYMBURNER.

CHURCH MUSIC.

(Continued from page 365.)

voices; hence the necessity of a choir, to lead and carefully sustain the congregation, as well as the harmony parts, which always add musical beauty and strength to the performance; thus bringing out, independently of the congregation, the higher and more artistic forms of musical expression. We are aware that there are many evils connected with choirs, but, in our judgment, they are more easily cured than choirs can be dispensed with. In our judgment both chorister and organist should be Christians, if such can be secured; and as many of the choir as possible should be members of the Church, or possess a most sacred regard for religion; while organ and choir should be placed in the rear of the pulpit, facing the congregation. The singers are always then occupying their proper position as leaders of this part of divine service; and being in full view of the congregation, are most likely to avoid all questionable deportment, while the people are relieved from the necessity of turning their backs upon the minister and the altar whenever the praises of God are to be sung.

2. What kind of music should be introduced into the house of God?

We answer; only chaste, simple, dignified tunes. The choral, consisting mostly of equal notes, is undoubtedly the grandest, as it is also the simplest form in which the praises of a congregation can be uttered. Old Hundred, Monmouth, Tallis, St. Ann's, St. Thomas, and other tunes of like construction, possess a dignified simplicity, and when sung in unison—every voice upon the melody (the only practicable way for a congregation to sing)—they possess a massive grandeur which is soul-inspiring, and peculiarly appropriate to the house of God.

In a choir, greater latitude may be taken. Anthems, chants, motets, etc., by the famous Italian, German, Flemish, and English composers, which have stood the test of time, may be sung. But even here, without the exercise of superior judgment, the effect will be to lead the mind from, rather than to God.

We must here express our unqualified disapproval of the frequent adaptation of operatic melodies, ballads, and foolish and trivial songs, to our beautiful and spiritual hymns. This is more frequently done for the use of our social meetings. But wherever done, it is little less than sacrilege. By doing it, we greatly lower the dignity of our worship, and bring upon us the ridicule, if not the contempt of the better educated classes.

Dr. Tuckerman has aptly remarked, that "Church music has fallen from its original purity, simplicity, and grandeur, and for the last two centuries has been gradually approaching the secular school. In fact, the very idea of Church music has come to be associated with psalm and hymn tunes found in numerous collections of a so-called 'social music,' with which the country has been flooded during the past thirty years; concerning which, we may safely say, that if the trash they contain could be sifted out of them, there would not be enough tunes left to make one respectable collection of good Church music."

Such works create a vulgar taste, and feed the appetite on a style of music which is radically bad. It remains for some one to publish a book of chorals, which shall be adapted to Americans, embracing the musical legacy of the Reformation. There are over three hundred Lutheran chorals, familiar to every Protestant German, which we should certainly learn by heart; for their sacred worth recommends them to the religions of all nations.

3. An important, if not indispensable addition to the music of the Church, may be secured by the proper instruction of the children in the Sunday-school.

Congregational singing in the German churches, is admitted by musicians to be grand; but that it can never be realized in the American churches until the children are all taught to sing, as in Germany. But this is no hindrance, as music is now being generally taught in our public schools. (A sad pity it is, however, that the system of forcing the little voices could not be checked. If a proper study of the registers of the voice were pursued rigidly, thousands of precious lives might thus be saved. Parents and those having charge of public instruction should look to this.) The Church should foster the vocal talent of the children, and develop it for her use.

The songs of the Sunday-school should be such as are adapted to the young and sprightly natures of the children—full of life, musical, yet decidedly religious in their character; discarding the waltz and march movement, so often used in our Sunday-schools of late. Let the music be attractive, so as to be easily remembered; but use it as a means to secure the conversion of the child. Not less than one half hour of each service should be devoted to this delightful exercise; and if want of time be pleaded, then dispense with one preaching service, and lay the axe at the root of the tree, as well as furnish labor for the Church, now dying for want of labor. The great danger of the Church to-day is, an excessive supply of food and a too scanty amount of labor—spiritual dyspepsia being the unavoidable result.

There is a Sunday-school in this city of 600 pupils, said to have been gathered entirely by the power of song, without which no Sunday-school was ever successful.

It has been said, "The theology of the Bible can more readily be sung to the hearts of the children than taught by any other way."

4. Much may and should be done in reforming the singing of our social meetings. As we have ten-fold more singing

here than in the more public worship, the hymns used should be decidedly practical, easily read and understood, and adapted to every shade of religious experience. The melodies should be rich, flowing, touching, stirring, and musical. Put away all senseless ditties, negro melodies, and popular airs of the day, which by their unhallowed associations render them unfit for sacred service.

Let singing rehearsals be established for every Sabbath evening, for half an hour previous to the prayer-meeting, to which the children and all the congregation should be invited.

5. Finally, a word with regard to the composition of choirs. Quartette singing is not choir singing—no choral effect being possible where there is only a single voice on a part. A quartette choir is an absurdity. As well may we talk of a trio or duet choir. A good choral choir includes all these, and is superior to them all. A choir should consist, ordinarily, of not less than twenty-four voices—six to a part—as a less number will not be made to blend and produce, as it were, a single sound. Every congregation of 400 should contain seventy-five persons capable of singing well enough to join the choir. A few trained voices are sufficient to give character to the singing, and with proper instruction by the chorister, the less informed members will be able to read ordinary church music in a very short time.

Allow me to make a single suggestion upon a subject, with regard to which there is but little uniformity among us: I refer to the opening service of the Holy Sabbath. The people have been separated during the week, subject to a variety of trials, cares, joys, and sorrows; as they enter God's consecrated temple to engage in his worship, let every heart and voice, at the close of the voluntary, unite in singing that grandest of all hymns, to the tune of tunes, Old Hundred—

"Praise God from whom all blessings flow."

Forgetting their cares and sorrows, all hearts are brought into harmony with the service, and a fitting introduction is made to the Sabbath service.

We have sought, in this essay, in a very brief manner, simply to suggest a few thoughts on this most important part of Church service. We need, as a denomination, to awake to this subject, and demonstrate to the world that we continue to be what we have the reputation of being—a singing people.

The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

BUDDING.—This is the season of the year when this work should be done. Cherry and pear trees should first receive attention, for they stop growing earlier than the apple and peach. One who attempts to perform the operation should be provided with a good budding knife, such as can be procured at any of the seed stores or agricultural warehouses, with a good stock of bass matting that can be procured at the same place, or of the dealers in such goods. Good young shoots of the new wood from the trees that it is desired to multiply. The operation is an easy one and quickly performed by one who has had practice. First make a cut across the tree, then make one up the body of the tree, an inch or more long, and terminating at the horizontal cut, when by a quick motion of the hand the left side of the cut is opened by throwing the bark back; then reverse the knife and insert the ivory or bone provided for the work and raise the bark on both sides of the perpendicular cut, then holding the stick of buds with the little end towards you, cut a bud out, cutting deep enough to preserve the bud, and then slip it down into the cut as far as it will go, cutting off the top where the cross cut in the bark comes. The stick of buds should be prepared by cutting off the leaves, so that about half an inch of the foot of the leaf stalk remains. After the bud is inserted it should be at once tied up with bass matting or other substance that will press the bud down against the wood of the tree so that it may adhere, which it will do in a few days if all the circumstances be favorable. Unless the bark slips well it is no use to force in the buds for they will not "take."

Apple-trees will "run" or, in other words, the bark will slip all through August, if thrifty. Peach-trees, one year's growth from seed—and those older are not worth budding—can be budded as late as the middle or last of September. A week or ten days before the tree stops growing is the best, if one can hit right. If the tree grows considerably after being budded the string is quite likely to cut, to the injury of the bud inserted and the tree. The strings should be loosened in such cases.

WEEDS IN WET WEATHER.—We often hear farmers complain that the weather is such that the weeds will not die if they are dug up by the roots. It is sometimes true that the rains are so frequent, that many weeds that have been hoed up, will catch again, and to overcome this evil it is a good way to rake them into heaps and cover them over an inch or two in depth with loam. In a few days they will have so rotted as to be unable to do further damage. We have applied them as a mulch about trees, covering them slightly with soil.

HOING CABBAGES.—There are few crops benefited so much by hoeing as cabbages. They should receive four or five hoeings if possible, before they get to be so large that the plough or cultivator cannot be conveniently run between the rows.

All that can be said in favor of such treatment of this crop will apply with equal force to cauliflowers.

DIGGING MUCK.—As soon as the haying season is over it should be the aim of the farmer to secure, if possible, a year's stock of muck. In August or September the water is usually lower than at any other season of the year, and it is the best time, for this reason, to dig muck. Ponds and low places in which decayed vegetable matter has been accumulating for centuries, offer their rich treasures to the farmer for the digging,—as sure to pay for the labor bestowed, as the sands or rocks of California. There are thousands of acres of light land that could be largely and permanently improved by the judicious use of muck. We do not mean to say that muck alone is sufficient to bring the land to a high state of cultivation, but that properly used, it will hasten such a result.

TROUT RAISING.—Of late years increased attention is being paid to the artificial propagation of fish in the principal rivers of New England. The legislatures of the several States have voted aid to such enterprises, and have appointed commissioners to look after the matter. All this is well, and we rejoice at the prospect of again seeing our rivers stocked with shad, salmon, and other fish suitable for the table. Formerly, nearly all the brooks would furnish trout for the catching, but of late years very few can be found, and this fish, so much relished by all, commands a high price per pound in the market, and the sportsman, who delights to throw the fly to lure the trout from his cool retreat, must pack up and travel two or three hundred miles to find these speckled beauties. Now there are many living springs on the hill-sides of New England, whose waters could be so controlled as to furnish good resorts for trout, and be made very profitable to the owner. It would cost but a small sum to construct such ponds, and stock them with trout, and when once this was done the trouble or expense would be small, while after the third or fourth year large returns might be expected from letting the privilege of fishing to sportsmen, and from the sale of fish direct in the large markets of the cities. In addition to this the farmer could furnish his own table with the best of fresh fish at any season of the year. No part of the farm can be made to yield better returns than that used for trout ponds.

In some locations these ponds could be constructed at very small expense, as the muck or loam dug out, would pay for the labor. This experiment is worth trying, and we hope to see many such ponds built, and stocked with trout.

PICKING SUMMER PEARS.—As the season is near at hand when the early pears will begin to ripen, it may not be amiss to say a few words on the subject that seems to be so little understood. All pears should be picked and ripened off the tree, the very reverse of the rule in relation to early apples.

The pears should be picked early, too, before they begin to grow soft. Our rule is, that when the wormy specimens color up and become palatable, it will do to pick the whole crop and place them where they will ripen in the shade. A pear that, if left on the tree to ripen, would be mealy and worthless, will, by being picked at the right season, and properly ripened, become fine and melting. Just pick at different times, and observe the difference, and few pears will hereafter be left to waste on the trees.

The Righteous Dead.

REV. GEORGE H. BICKFORD.—The Vermont Conference has lost one of its best men; one of the best in personal devotion; one of the best in varied talents adapting him to his work; and one of the best in usefulness. Bro. Bickford passed to his heavenly home on Saturday, the 10th inst.

He has been united for work for more than a year, but performed full labor until February, after which he preached one sermon, on the Lord's Day, until Conference. He then failed entirely, since which time he has been sinking rapidly. Every few days he seemed better, and, especially for ten days past, his symptoms seemed more favorable; but last Thursday, the 8th inst., he was taken worse, and died Saturday evening. We mourn for him as for a brother. He was, indeed, to all who knew him, a brother beloved. He was most loved by those who knew him best; and by his own family, he was worthily prized beyond all estimation. He was deeply devoted to his work. He preached until he was so weak he could stand only while reading the hymns and preaching; the rest of the time he reclined upon the sofa in the pulpit, and he took charge of his class in Sunday school the last Sunday he was at church. He met the children, too, at the parsonage, to sing just as long as it was possible; and long after he was too prostrate for any public effort. It was hard work for him to give up. A few weeks ago, a brother asked him how he felt with reference to leaving his much-loved work and interesting family. He replied, "It has been a terrible struggle, but it's all right now. Grace has enabled me to triumph." From this time, he rested peacefully in the will of God. A short time before his death, he said, "I have had, recently, the richest experiences of my life. O, what precious communion I have had with Christ! Should God spare me, I will be a better man for this."

On the night previous to his death, he was filled with raptures. He said to his wife, who was watching at his side, "O Abby, I'm so happy! What is this? Is it death? I never thought I could be so happy." The family were then called, at his request, and he exhorted each one, and left messages for a great many of his friends, and for those for whose salvation he was especially interested. Said he, "Tell Bro. Luce to thank the people a thousand times for their many, many acts of kindness, and to exhort them to seek Jesus;" and then exclaimed, "My people—O my people! God bless this people! If ever thou didst hear and answer prayer, bless and save my people. Tell," said he, "tell the Sunday-school children to seek Jesus, the precious Jesus—O, so precious!" He left, besides these, messages for his relatives, and for many of those who had ministered at his bed of death, for whose salvation his heart yearned with its latest throbbings.

At one time, when he saw his wife weeping, he said, "O Abby, how can you think of anything sad when I'm so happy?" Frequently, when taking a few drops of water, he would say, "I shall soon drink freely of the river of the water of life flowing fast by the throne of God." Once he said, "I shall drink of it to-morrow. Only think—to-morrow!"

The last morning of his life he was so weak that it was necessary, sometimes, to put the ear close to his mouth, to hear the words of earnest exhortation that he spoke to all who visited him. Several members of the choir called to see him this morning, and he asked

them to sing his favorites—"The Beautiful River," and "Shall we know each other there?" Notwithstanding his weakness, he joined in part of the choruses of these songs with all the fervor of other days, especially in the responsive chorus, "We shall know each other there." An aged Christian present began to repeat the verse,—

"On Jordan's stormy banks I stand,
And cast a wishful eye;"

but Bro. Bickford interrupted him, saying, "O, no! it is not stormy now. I have got past all that. I am almost over the river."

As twilight began to thicken into night, he sank very rapidly. To one who was holding his hand and watching his pulse, he said, "Has it stopped?" The friend replied, "No." A few minutes later, he noticed a change in the countenances of those around him, and supposing it indicated a change in him, asked, "Has it stopped now?" His friend said, "Yes." He then said, "O, I'm so glad! I shall soon be at rest!" Then, folding his hands across his breast, he said, "Glory be to the Father, and to the Son, and to the Holy Ghost." He then kissed his wife, and breathing shorter and shorter till twenty minutes past eight, he truly fell—

"Asleep in Jesus! blessed sleep,
From which none ever wake to weep."

Bro. Bickford was born in Danville, Vt., Dec. 2, 1834; he was born again nineteen years later, under the pastoral labors of Bro. W. D. Alcom. He immediately heard, and gave heed to the call of God, "Go preach my Gospel," and at once commenced preparation for the ministry. August 19, 1858, he married Abby B. Giffin, of Marlow, N. H., who proved to be a helpmeet indeed, and who now, with three precious children, is left to mourn their irreparable loss. The funeral services were held at Barton on Monday, the 13th inst., at 3 o'clock P. M. Bro. Luce, the Presiding Elder, preached an impressive sermon, from St. John xvii. 22, to a very crowded and intensely sympathizing congregation. Universal grief seemed to prevail through the community. Nearly a car full of friends accompanied the remains to St. Johnsbury, and most of them went to Danville, where the body was buried. His own choir accompanied him all the way, and at the grave sang that beautiful song, "Shall we know each other there?"

Sixteen of his associates in the ministry were able to be present either at Barton or Danville. We all feel that we have lost one whose place it will be difficult to fill. He was one of the most efficient Sunday-school laborers in our Church. May his mantle fall on us who succeed him in the work. We earnestly commend his widow and fatherless children to Him who "keepeth Israel." Derby, Vt., July 15, 1869. H. A. SPENCER.

Died in Corinth, Mo., Aug. 2, 1868, THOMAS BEAN, aged 71 years.

Bro. Bean was born in York, Me., in 1797. Early in life he removed to Corinth, where, under the labors of Rev. George Pratt, of the East Maine Conference, he was converted, and joined the M. E. Church. There he passed the years of his religious life, and there he sleeps, at its close. He was a genial, gentle, Christian man. Long years he worshipped in the sanctuaries of this beautiful town, and the brethren of the Conference, who from time to time were his pastors, will remember how the sunshine of Christian love played on his face as they preached the Word, and what words of encouragement he spoke in their ears. He was very infirm, as he drew near to the end of life, but to the last hours of consciousness he "ate his bread with thankfulness," and trusted in the blessed Saviour. He has entered into rest. His memory is fragrant. K.

Died, in Boston, May 20, Sister ELIZABETH FOSTER, aged 84 years.

For more than sixty-five years she had been a consistent member of the Methodist Church, and for the last twenty-six years a member of Bromfield Street Church. She was of a sprightly temperament, and retained her faculties to the last. Many have been edified and blessed while hearing her talk of the great salvation. It was more than her meat and drink to do the will of the Master. She died as she had lived, and leaves many, both old and young, to mourn her loss. C.

Sister MARTHA CUMMINGS, a member of Bromfield Street Church, died in Boston, July 7, 1869.

Her sufferings, for some months previous to her death, were severe in the extreme; but faith in Jesus enabled her to calmly wait till her change came. C.

GEORGE HOFFMAN died in Boston, May 15.

Bro. H. was a worthy member of Bromfield Street Church. Though deprived of church privileges for many months before his death, his dying testimony was, "The road is all clear ahead." C.

Died, in South Newmarket, May 3, 1869, JOHN C. FOWLER, aged 74 years, 7 months. Suddenly, yet without fear, he passed away.

Father Fowler was converted when quite young, some time in the year 1808, under the labors of the early itinerants, who visited and labored in New Hampshire, and for over sixty years sustained a relation with the Church of God here till called to join the Church triumphant on high. His house was ever a home for the itinerant minister. Father Fowler was a good man, loved his Bible, and the Church of his choice, rejoicing in the God and Rock of his salvation. He rests in peace. D. W. DOWNS.

Died, in Royalton, Vt., July 5, MARIANNA, eldest daughter of Rev. D. A. and A. K. Mack, aged 17 years, 8 months.

She was young, hopeful, and of mild, pleasant disposition, greatly beloved by old and young. She suffered, for a year, from the wasting power of consumption, and the heart disease. At the age of 14 she sought and found the "pearl of great price." Two weeks before she died she had a severe attack of hemorrhage of the lungs. She was very anxious to know if she must die, and how long we thought she might live. When told that she could live only a few days, she took it very calmly, and remarked "she should like to live with us longer to do good; but if it was God's will, she was willing to die when called." She felt willing to trust all in His hands. She wished to know if she could go on with her music in heaven, as she had lost so much time in being sick. She had a fine musical talent; she thought, if she should live, she would employ it in doing good. She wished she had strength to converse with all her young friends, and persuade them to become Christians, and meet her in heaven. She wished to be at rest. She said to her mother: "This is a beautiful world. I should like to live longer, and enjoy it with you, but it is best that I should go. You will miss me, dear mother. Will you meet me in heaven? O, shall we all meet again? I shall come back in spirit to see you, mother, if I can. I have asked God to take me to heaven. My trust is in Him—I love Him; but I have been so unworthy—done so little good." On Sabbath morning, she spoke of the warbling of the birds, and the music of heaven. One of the attractions was, there was beautiful music there. She died easy, and in peace. We trust her soul has found rest in that world of light and love; that she has joined with the holy throng in songs of praise and redeeming love. Elder A. L. Cooper preached, from 2 Cor. i. 3, 4.

"O blest departed one!
Whose all of life, a rosy day,
Blushed into dawn, and passed away."

A. R. MACK.

In Cliftondale, July 15, Mrs. JANE E., wife of S. S. Dunn, and daughter of the late Charles Sweetser, aged 44 years.

Her early years were consecrated to the Saviour, and the one purpose of her life was to walk humbly with her God. Her willing hands readily performed those deeds of kindness which her loving heart prompted. Preacher and hearer were alike welcome at her fireside, and shared equally her hospitalities. During sixteen weeks of intense suffering, no murmur escaped her lips; but with patient sweetness, she suffered the Master's will. The closing hour was one of triumph, and with the words, "I'm almost home," "precious Saviour," lingering in the ears of weeping friends, she passed to the spirit-land. M.

REVIEW OF THE WEEK

took place between blacks and whites of Charleston, last week, when about 3,000 negroes were engaged in the quarrel. It all originated in a game of base ball. No one was killed.—Some mis-

— A couple in Grafton County, N. H., who have been married forty-four years, and are blessed with fifteen children, are now seeking

suggestion, and placed themselves between the sheets. Just as they began to doze, a lightning bug, which had strayed into the room, caught the eye of one of the travellers. He roused his companion with a punch. "Jamie, Jamie, it's no use. Here's one of the craters sarchin' for us wid a lantern!"

MONDAY, Aug. 2.

continue to be light, and there has been an advance of
cts. per bl. on Mackerel. Flour was quite active the first
part of the week, but fell off at the close, with the market
not quite so firm; Common St. Louis brands, \$7.25-65.55. The
family brands, St. Louis, \$94.12. There has been little
demand for Corn, and the market is less firm. The mar-
ket is firm for all descriptions of provisions, and there is
a moderate demand. Butter, New York and Vermont

The Markets

BRIGHTON MARKET.

CAMBRIDGE AND BRIGHTON LIVE STOCK
MARKET

Sheep. — Extra includes Cossats, and when those of inferior quality are thrown out.

protected solution of the protoxide of iron, to the weak, the worn, and the weary, having richly experienced its benefits. It possesses all the qualities claimed for it by its proprietor. Aug. 5, 1881.

ZION'S HERALD.

A FRIEND IN NEED IS A FRIEND INDEED. Such will Doctor *Beth Arnold's Balm* prove to those who are attacked with any form of Bowel Complaints. Its cures are indeed almost marvelous.

The Bryant and Stratton Business College, of Boston, needs no praise, as from every source we hear of its unbounded success. Its removal to Washington St. was to secure larger accommodations, which are again to be increased owing to the numerous applications already made for the fall and winter terms. Success to the persevering.

Acknowledgments.

The thanks of Rev. W. V. Morrison and wife are hereby tendered to the Ladies' Temperance Union of East Weymouth, for their present on the evening of July 23, to Mrs. Morrison, of an elegant Silver Water-pitcher and Salver, in token of their appreciation of her services as President of their Temperance Union.

Methodist Book Depository.

Money Letters received from July 24 to July 31.
T. A. Avery, S. Amidon, M. Anselmy, J. E. Bailey, J. T. Benton, J. Boyce, W. E. Bennett, C. B. Beane.
F. E. Collins, G. Canham, L. E. Crane, N. Camp, M. B. Cummings, M. J. Gilley, E. P. Crafts, A. Cuthbert, J. M. Clark.
E. B. Drummond, F. S. Dresser, E. Davies, Isaac Davis, Jr., H. G. Day, H. G. Dickey.
H. Eastman, L. L. Eastman.
C. Fobes, G. R. Fossitt, W. C. Furnell, L. P. French, S. H. Gower, L. W. Gibbs, H. M. Grew, L. E. Gordon, L. L. Hanson, H. H. Hoyt, F. B. Brewster, A. J. Hanson, C. E. Hall, J. E. Hawkins, E. L. Hammond, H. H. Haddock & Walden.
H. T. Jones.
K. P. Kilgore, N. C. Kyer.
N. M. Leonard, Geo. H. Lamson, A. B. Lunt.
J. H. Mason, O. W. Mack, P. A. Monroe, C. N. Merrifield, E. Martin, W. McK. Bray.
M. G. Prescott, F. H. Putnam, A. Prince, J. H. Pillsbury, J. W. Perry, Benj. Pitman, C. A. Plummer.
L. A. Quimby.
H. Ruggles, E. J. Roberts, R. A. Rich, E. J. Roberts, M. L. Roberts, H. Robinson.
E. F. Strickland, R. W. Soule, E. Sanborn, J. F. Sheffield, W. W. Smith, C. Stone, A. Sanderson, J. L. Smith, J. S. Stevens, J. A. Steele.
G. M. Tuttle, A. S. Townsend, L. T. Talbot.
N. Webb, R. S. Willard, H. L. Wilson, L. Wing, O. H. Wilson, A. H. Witham, E. Warriner.
Henry S. Young.
JAMES F. MAGEE, Agent, 5 Cornhill, Boston.

Marriages.

In Raymond, N. H., by Rev. Ebenezer Smith, William Taylor, of North Salem, to Miss Sarah J. Heard, of Atkinson, also, Nathan B. Abbott, of Fremont, to Miss Sarah K. Welch, of E. E.
In Bangor, June 9, by Rev. W. W. Marsh, Willard Stillson to Miss Frances E. Murch, both of Palmyra, Me.; July 13, Sewell H. Hall to Miss Annie C. Sargent, both of Bangor; July 23, David Ward, of Fort Kent, Me., to Miss Eliza, of Bangor, Me.
In the M. E. Church, South Berwick, Me., July 25, by Rev. O. W. Scott, Oscar B. Dearborn, of Haverhill, Mass., to Miss Mary Abby Stackpole, of Salmon Falls, N. H.; also, at the parsonage, July 14, by the same, James L. Lord to Miss Della O. Cobb, both of Bangor, Me.; also, by the same, July 22, Benton Aspell, of South Berwick, Me., to Miss Rosa E. Baker, of Dover, N. H.
In Denmark, Me., July 30, by Rev. A. H. Witham, Sidney Orrell, formerly of Wheelock, Vt., to Sarah Jewett, of Denmark, Me.
In Hillboro' Bridge, N. H., June 24, by Rev. B. W. Chase, J. Carl Cheney, of Manchester, N. H., to Miss Fannie A. Dow, of Goffstown, N. H.

Deaths.

In Somerville, July 25, Albert L., son of George W. and Syrena S. Bass, aged 9 months, 30 days.
In Gloucester, July 22, Mrs. Sarah A. Doten, wife of Melan L. Doten, of Boston Highlands, aged 24 years.

Church Register.

HERALD CALENDAR.

The Asbury Grove (Hamilton) Camp-meeting will commence August 16.
Sterling Camp-meeting commences Aug. 23.
Willimantic Camp-meeting, Aug. 30.
Kennebunk Camp-meeting, Aug. 23.
Hedding Camp-meeting, Kipling, N. H., Aug. 23.
Orient Ministerial Association, at Calais, Aug. 2.
East Poland Camp-meeting, Aug. 23.
Kearsarge Camp-meeting, Wilmot, N. H., Aug. 30.
Willimantic Camp-meeting, Aug. 30. Particulars next week.
Martha's Vineyard Camp-meeting, Aug. 16.
Yarmouthport Camp-meeting, Aug. 17.
Hatfield Camp-meeting, Aug. 23.
St. Johnsbury District Camp-meeting, Aug. 30.
Camp-meeting at East Livermore, Me., Aug. 30.
Northport Camp-meeting, Aug. 30.
St. Albans Dist. Ministerial Association, at Hydepark, Jan. 11.

QUARTERLY MEETINGS.

SPRINGFIELD DISTRICT—SECOND QUARTER.
August—Guilford Centre, A. M., Brattleboro', P. M., 1; West Windsor, A. M., Ascutwasyville, P. M., 7, 8; Ludlow, P. M., 1; Freetown, A. M., 15; North Hardland, A. M., Hardland, P. M., 22; Union Village, A. M., Theford Centre, P. M., 28, 29.
September—South Reading, Perkinsville, evening, 5; Wardboro', Friday, 2 P. M., 10; Wilmington, A. M., Jacksonville, P. M., 12; Bondville, O. Pier, 10; Weston, A. M., Landgrave, P. M., 18, 19; Putney, 20, 21; Bellows Falls, J. C. W. Cox, 26.
October—Barnard Centre, A. C. Stevens, 3; East Barnard, E. Folsom, A. M., 3; Woodstock, 2, 3; East Wallingford and Cuttingville, 9, 10; Springfield, J. C. W. Cox, 9, 10.
L. C. DICKINSON, P. E.
Bellows Falls, Vt., July 28, 1893.
READFIELD DISTRICT—SECOND QUARTER.
August—New Sharon, 28, 29.
September—Strong, 4, 5; Phillips, 7, P. M.; Farmington, 8, evening; Wilton, 11, 12; Blackwell's Hill, 18, 19; Athens, 21; Talcott's Corner, 23; Livermore Falls, 26, 28.
October—North Wayne, 2, 3; Hallowell, 9, 10, A. M.; Augusta, 10, P. M.; N. Augusta, 11, P. M.; Norridgewood, 16, 17; Kennebunk Mills, 24, A. M.; Waterville, 24, P. M.; West Waterville, 30, 31.
November—Skowhegan, 1, evening; East Readfield, 6, 7; Winthrop, 13, 14.
Geo. WEBSTER.
A Sunday-school Concert will be held in the German M. E. Church in Roxbury, Sunday Evening, Aug. 8, at 7 P. M. Addresses will be made by Governor Claflin, David Snow, esq., and others.

STERLING JUNCTION CAMP-MEETING—The Camp-meeting at the above place will commence Monday, Aug. 23, and close Saturday, Aug. 28. Arrangements have been made to the Boston and Albany Railroad, from Springfield, Norwich and Worcester, Providence and Worcester, to reduce their fares. Fitchburg Railroad, and branches, Fitchburg and Worcester, Agricultural, Vermont, Massachusetts, and Cheshire, Stony Brook, Lowell and Lawrence, Salem and Lowell, will reduce fares, and give passes to preachers having societies, and their wives. Persons entitled to passes will receive them by applying to Frederick A. Clapp, Worcester.

All persons coming from Boston will find tickets at J. P. Magee's, 5 Cornhill.
Persons from Worcester, and vicinity, wishing to go to the Camp-ground previous to Aug. 23, will find tickets at F. A. Clapp's. Persons on the line of Worcester and Nashua, and Agricultural Road, will find tickets at the stations one week previous to the meeting, at reduced fares. Societies from the small stations will confer a favor if they will notify the railroad agent of their place of the probable number of tickets wanted.
Board will be furnished for the week at \$4.00; by the day, \$1.25. Dinner, 6 cents; supper, 10 cents; breakfast, 40 cents, each. Every effort will be made to give satisfaction to all who shall board at the public table.
For any information respecting location of tents, apply to L. W. Pond, Worcester.

Tents companies must bring their lanterns, but can procure oil of committee. Straw furnished, and baggage carried, as usual.
The Committee will do all they can for the safety and comfort of those who may come to the meeting, and we earnestly invite all to so wait upon God, that this shall be the most spiritual occasion ever experienced at this consecrated Grove.
F. A. Clapp, Secretary.
Aug. 5.

HATFIELD CAMP-MEETING—The Camp-meeting at Hatfield will commence on Monday, Aug. 23, and close the ensuing Saturday.
The Boston and Albany, Canal, Connecticut River, New London and Northern and Vermont and Massachusetts Railroads will reduce fare. Call for camp-meeting tickets.
The Preachers will purchase tickets, and the fare will be refunded to them by the Treasurer of the meeting.
Companies wishing to erect tents will consult J. W. Perkins, of Chicopee, Adin Whitney, of Ludlow, or L. Taylor, of Springfield.

C. W. Howington has been engaged to carry passengers between the station and camp-ground, at 10 cents each, and 5 cents for each pair of baggage.
Straw, lumber and horse-keeping, at moderate rates, will be furnished by the Committee.
So far as possible, let all tent-building be completed on Saturday preceding the meeting. For that purpose tickets of reduced rates will be furnished by applying to L. H. Taylor.
Board will be furnished for \$3.50 for the week; \$1.00 a day; 50 cents for dinner, and 30 cents each for supper and breakfast.
Preaching services will be held on the ground on the Sabbath preceding the meeting, at 10 A. M., and at 3 P. M. By the Divine blessing we hope to make this the best meeting ever held on the ground. To this end let the people come up to labor for God, and pray that the Divine presence may go with us.
S. H. TAYLOR, Sec'y.
Springfield, July 28, 1893.

By vote of the Association, the CHARLESTON CAMP-MEETING will commence on Monday, Sept. 13, 1893, at the grounds occupied for the past two or three years, on the premises of Mr. Norcross, Charleston, Me.
W. W. MARSH, Secretary.

N. H. CONFERENCE SEMINARY AND FEMALE COLLEGE—Fall Term commences on Wednesday, Aug. 18, and continues thirteen weeks.
D. BARROWS.
Saanbornton Bridge, N. H., July 26, 1893. 23. Aug. 5.

MARTHA'S VINEYARD CAMP-MEETING ASSOCIATION—The annual meeting of the above-named Association will be held on the Camp-ground, at the rooms of the Association, on Tuesday, Aug. 17. Notice of the hour of meeting will be given from the stand.
Aug. 5. 23. SAMUEL C. BROWN, President.

NOTICE—Any Society having a tent on the Sterling Camp-ground, which they do not intend using this year, can hear of an opportunity to rent the same to their own advantage, and the accommodation of a young Society, by corresponding with Rev. J. GILL, Cochituate, Mass.

THE PORTLAND DISTRICT PREACHERS' ASSOCIATION will meet at Kittery Foreville, Monday evening, Sept. 13, at 7 o'clock, at which time a sermon will be delivered by Rev. J. Colby, P. E., or alternate, Rev. O. W. Scott. Exercises commencing Tuesday morning, will be as follows:—
1. "The Nature and Office of Conscience"—A. C. Traflet, C. J. Clark; 2. "Pastoral Work"—J. Collins, J. Baxter; 3. "Review of 'Hogan's Life of Jesus'"; J. O. Thompson; 4. "Review of 'Lyndon's Hampton Lectures'"; W. H. H. Pillsbury; 5. "Continued Spiritual Interest in the Church"—O. W. Scott, D. Halloran; 6. "Vicarious Sufferings of Christ"—K. Atkinson, G. W. Barber; 7. Sermon; 8. P. M. 6—S. F. Webster; 9. W. B. Ballou; 8. "Evidence of Call to the Ministry"—A. W. Pottle, E. K. Colby; 9. "Clarke's 'Orthodoxy'—its Truths and Errors"—J. B. Lapham; 10. "Review of 'Credo'"; R. Sanderson; 11. Tuesday evening, Sermon; 12. S. B. Bailey; 12. "Faith in the Roman English Version of the Sacred Scriptures"—O. M. Cousins; 13. Sermon; Text, Matt. xvi. 26—C. W. Blackman, J. W. Sawyer; 14. Sermon; Rom. vi. 23, first clause—M. Wight, J. H. Pillsbury; 15. Sermon; Text, Job xix. 25-27—A. Turner, S. V. Gerry; 16. Wednesday evening, Sermon; Text, Heb. xiii. 5—J. O. Thompson.
Brethren of neighboring churches, in N. H. Conference, are invited to attend.
W. H. H. PILLSBURY, } Committee.
O. W. SCOTT, }
O. M. COUSINS, }

Kennebunk Camp-Meeting—The meeting on this old and favorite ground will commence on Monday, Aug. 23, and close on the Saturday following.
Every effort will be made, by the Committee in charge, to make the meeting interesting and profitable, and to add to the comfort and convenience of all who may attend.
Ample arrangements will be made for boarding and transportation of baggage, and at fair prices.
There will be four daily trains, each way, between Boston and Portland, all of which will stop at the ground; and the following Railroads will sell tickets at all their stations at greatly reduced rates, viz.: Boston and Maine, Eastern, P. & P., Portland and Rochester, and Grand Trunk, from Bethel to Portland.
For further information, address either of the Committee, as follows:—
SILAS P. ADAMS, Biddeford.
HORACE FORD, }
S. R. LEAVITT, Portland.
July 24, 1893.

MAINE WESLEYAN SEMINARY AND FEMALE COLLEGE—The Fall Term will commence Aug. 9, and continue thirteen weeks.
Kent's Hill, July 15. H. P. TORNEY, President.
44. July 22.

CAMP-MEETING AT MARTHA'S VINEYARD—August 16 to 23, 1893.—Boats leave New Bedford and Camp-ground, three times, daily.
Steamer *Monomachus* leaves New Bedford, Monday, Aug. 16, at 9 A. M., and 2 P. M., and thereafter daily, at 9 A. M., and 2 P. M., upon arrival of mid-day trains from Boston and Providence. Returning, leaves Camp-ground, Oak Bluffs Wharf, at 11 A. M., and 5 P. M.
Steamer *Cornwall* will run, commencing Wednesday, 18th, including Tuesday, 24th. Leaves New Bedford for Edgartown at 11 A. M., touching at Oak Bluffs Wharf, and Holmes' Hole and Wood's Hole. Returning, leaves Edgartown at 6.15 A. M., touching at Oak Bluffs, Holmes' Hole, and Wood's Hole.
Steamboat Company will not be responsible for freight, after it is landed on the wharves.
ANDREW L. PIERCE, Agent.
New Bedford, 7 mo. 19, 1893.

HAMILTON CAMP-MEETING—This meeting will commence on Monday, Aug. 16, and close the Saturday following. The first public service will be held at 2 o'clock P. M., on Monday, previous to which hour, it is expected that all the work of erecting tents will have been completed.
All tents in the care of the Association will be put up as usual. Every tent's company must provide their own lamps, but can purchase kerosene oil of the Association.
The arrangements for Board are ample for all; tables will be spread and seats provided for 1,000 at once, in tight but airy buildings. The price of Board will be for the week, \$4.50; per day, \$1.25; for dinner, 65 cents; for breakfast and supper, 50 cents each. Children under twelve years, half price.
Railroad fares, \$1.00 from Boston to Hamilton and return; same rate of reduction for other stations.
The Grove is 22 miles from Boston, on the Eastern Railroad, and one mile from the Depot at Hamilton. Coaches are provided to carry all passengers from the Depot to the Grove, at 10 cents each.
Persons desiring to erect private cottages or tents, can secure locations by applying to T. F. Richardson, esq., Lynn, or J. P. Magee, esq., Boston.

The Association during the present year have expended largely of time and money in making improvements. New carriage roads, avenues, and paths have been laid out and graded, the underbrush cleared up, the grounds newly fenced, and a large building has been provided at the Depot for protection in stormy weather. All which will render the Grove more attractive, and it is expected that the churches on the Boston and Lynn Districts will take a special interest in this camp-meeting, the only one provided for their districts, and send large delegations to remain on the ground the entire week to labor for the glory of God in advancing the interest of the Redeemer's kingdom, and to return home with joy, bringing their sheaves with them.
JOHN G. CART, Sec'y.
July 29.

Business Notices.

BEAUTIFUL WOMAN. If you would be beautiful, use Hagan's Magnolia Balm.
It gives a pure blooming complexion and restores Youthful Beauty.
Its effects are gradual, natural, and perfect.
It removes Redness, Blisters, and Pimples, cures Tan, Sunburn, and Freckles, and makes a lady of thirty appear but twenty.
The Magnolia Balm makes the skin smooth and pearly; the eye bright and clear; the cheek glow with the bloom of youth, and imparts a fresh, plump appearance to the countenance. No lady need complain of her complexion, when 74 cents will purchase this delightful article.
The best article to dress the Hair is Lyon's Kathalron. 231 July 23, 44 88°

DUTCHER'S LIGHTNING FLY-KILLER.
Death to the living! Long live the Killers! Sold by Dealers everywhere.
July 22, 44 144°

HILL'S REMEDY.
Are you intending to go to camp-meeting this season? Nothing in Providence preventing I shall. Did you ever take Hill's Remedy with you? No. Well I advise you to do so. See what Bro. Allen says about it: "I know of nothing better to carry to camp-meeting than Hill's Remedy."
FARMINGTON, June 30, 1893.
JOHN ALLEN.
M. S. Burr, 26 Tremont St., Boston, said, "that Hill's Remedy was deserving of a wide sale, for he knew of many cures it had wrought."
For sale at M. S. Burr's, J. J. Pike, Chelsea, and in all the borders of New England.
Rev. T. Hill, Sole Proprietor, W. Waterville, Me., July 1, 83 61

MONEY WANTED
At 7 per cent. Mortgage on first-class real estate near Boston. Title perfect. Security ample. Refer to Agent of ZION'S HERALD. Address, W. F. Herald, Office 11 Cornhill.
July 19, 44 45°

BURN'S PATENT NURSING BOTTLE. The most Perfect and Convenient Nursing Bottle in the World. We supply the trade with all parts of the Bottle separately when required, including Burr's Silvered Wire Brush, which is of INESTIMABLE value to the Infant, as it keeps the Tube perfectly sweet and free from acid, especially in warm weather. Price of Brush, 10 cts. BURN & PERRY, Successors to M. S. BURN & CO., Wholesale Druggists, 26 Tremont St., Boston, Mass. Sold by all Druggists.
171 June 10, 44 45°

FOR SALE. A House and Lot in Auburn, situated near the Lowell Seminary, six minutes' walk from the depot, having delightful surroundings. The lot contains 1/2 acre laid out in lawn, garden and driveway. The house is a French roof Cottage, containing seven large rooms and a wash-room. Furnace, Gas, and Water in the house. There is also a Stable and Carriage-house of the same style as the house. Buildings new, and built in the most thorough manner. Improvements now being made at this place will greatly enhance its value. Price \$6,500 and no less. Apply at HERALD OFFICE.
May 27, 44 45°

DR. WARREN'S BILIOUS BITTERS, for purifying the Blood, curing Liver Complaint, Jaundice, Biliousness, Headache, Dizziness, Loss of Appetite, and all Spring Complaints; for Cleansing, Strengthening, Invigorating, and Regulating the Human System, has no equal in the world. Sold by all Druggists.
BURN & PERRY, Wholesale Druggists, General Agents, 26 Tremont St., Boston.
161 June 10, 44 45°

TO LET. A WALL TENT, on Willimantic Camp Ground, 14x14, with a floor. Also, an A. Tent. Apply to JAMES ALLEN.
Lebanon, Ct., July 20. Aug. 3 45°

A. L. BRYANT & CO.,
NEWSPAPER
ADVERTISING AGENTS,
151 WASHINGTON ST., BOSTON.
Advertisements inserted in all the leading papers in the country. 101 July 19, 44 47°

BRADFORD ACADEMY.
The sixty-seventh year of this School for Young Ladies will open Sept. 1. The revised and advanced course of study includes Latin and French, or Music. Superior facilities are afforded for the study of Greek, German, Painting, and Drawing. Through the liberality of friends, a new building has been erected, which will be completed in a few weeks, and will afford accommodations superior to those of any other institution for young ladies in the country. Terms in the preparatory department, per year, \$26; and in the higher course, per year, \$290. Application may be made to Miss A. H. JOHNSON, Principal, Bradford, Mass., or to Dr. H. Anderson, at the Missionary House, J. D. KINGSBURY.
Bradford, Mass., July 12, 1893. 161 Aug. 5, 86

Important to Invalids!
ALL SUFFERERS
From Pulmonary Diseases, Nervous Debility, Female Weaknesses, or Chronic Disorders of any nature, and all whose Vital Forces are depressed, rendering necessary
NERVOUS TONIC AND INVIGORATOR,
Are earnestly recommended to use
WINCHESTER'S
Hypophosphites,
The Specific Remedy for
CONSUMPTION!
Nervous and General Debility, Bronchitis, Asthma, Neuralgia, Paralysis, Wasting, Scorbuta, Loss of Strength, Flesh, and Appetite, Dyspepsia, and Indigestion, Impurities of the Blood, Female Complaints, Chronic Diarrhoea, Maladies of Children, etc.
For sale by Druggists and Dealers in every city, town and village, throughout the United States and Canada. Prices, \$1 and \$3 per bottle. Three large, or six small, 85.
Circulars, Information, and Advice free.
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38 JOHN ST., NEW YORK.
631 Aug. 5, 44 93°

WESLEYAN ACADEMY, WILBRAHAM, MASS.
One of the oldest and best patronized Seminaries of New England for Ladies and Gentlemen. All branches taught in first-class institutions; also, Music, Drawing, Painting, etc. Prices moderate. Fall term commences Aug. 25, 1893. EDWARD COOKE, Principal.
71 Aug. 5, 44 35°

WILL BE READY AUGUST 26th.
PENUEL;
OR
Face to Face with God.
VINELAND,
MANHEIM,
ROUND LAKE.

Being Sermons, Testimonies, and Incidents of the three Great National Camp Meetings, held at Vineland, Manheim, and Round Lake, in 1867, 1868, and 1869, respectively.
This work opens a new field in Religious Literature, being excellent sermons on the Higher Christian Life, or Entire Sanctification, by those who know its power, and are anxious others should prove its worth. Its practical and ever Christ-like teachings will be found admirably adapted to promote piety in individual hearts and in the Churches. Price, \$1.00.
W. C. PALMER, Jr., Publisher,
14 BIBLE HOUSE, NEW YORK.
401 Aug. 5, 71 12°

NEW ENGLAND
CONSERVATORY OF MUSIC.
THE LARGEST MUSIC SCHOOL IN THE WORLD.
Piano Forte, Organ, and Vocal Culture.
The most eminent instructors in each department. LECTURES, CONCERTS, ORATORIO REHEARSALS, each once a week, and ELEMENTARY INSTRUCTION three times a week, FREE TO PUPILS.
Situations procured for pupils. Fall term begins Sept. 12. Pupils received and classified on and after August 30. Send for Circular to E. TOURJEE, Director, Boston Music Hall.
161 Aug. 5, 61 43°

FOR SALE
The subscriber has a CANVAS
CAMP MEETING TENT
He wishes to sell. Said Tent is 7x12 feet and 6 feet high under the eaves. The frame is of Cedar, and is adjusted by small iron bolts. The Tent is at Sterling Camp Ground, I require of W. J. HAMILTON.
Hopkinton, Mass., July 28. Aug. 5, 21

THE
Bank of California,
SAN FRANCISCO.
CAPITAL, - - - \$5,000,000 Gold.
SURPLUS, - - - 1,200,000 do.

AGENCIES.
VIRGINIA CITY,
GOLD HILL,
AUSTIN,
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RUBY CITY, Idaho.
A General Banking and Exchange Business transacted by the Bank and Agencies.
Funds deposited with us for investment in Farming Lands, City, or other property on the Pacific Coast, will be paid by telegraph or otherwise in any part of California, Oregon, Idaho, and in the Mining Districts of Nevada, through the Bank and Agencies as above, on the most favorable terms.
LEES & WALLER, BANKERS,
And Agents for the Bank of California in New York.
Aug. 5, 41 144°